

THE
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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Death-bed Scenes and Pastoral Conversations. By the late JOHN WARTON, D.D. Edited by his Sons. Second Edition. In 6 Vols. 12mo. Price 18s. Vols. V. & VI. London: Murray. 1829.*

THE four antecedent volumes of this excellent work were reviewed in our pages some two years since.* We endeavoured at that time to award them the ample meed of praise, which their various merits so loudly demanded at our hands; and we rejoice at finding them upon the list of the books of the Society for Promoting Christian Knowledge; for we can point out no volumes which contain more valuable matter in a more attractive dress than the posthumous publication of Dr. Warton, to which we have again the agreeable province of inviting the attention of our readers. If our former report have induced any of them to purchase the *four* volumes, we can assure them that the fifth and sixth (now on our table) are equally deserving of their perusal, being of equal merit with their admirable predecessors.

We confess, indeed, that we had some misgivings of mind, when we first saw these new volumes; because we are sensible that an author, whose popularity and success have been deservedly great, can encounter no rival more perilous to his fair fame than HIMSELF; and that, where the expectations of the public have been unusually raised by previous performances, it is amongst the most arduous of attempts to endeavour to satisfy their judgment: nor do we forget the danger of diminishing the sale, and of detracting, by consequence, from the usefulness of a work, by *adding* to its original contents. With regard to the pages before us, however, our fears are dissipated, and our expectations completely fulfilled. The reputation of Dr. Warton will still be unsullied; and his sons, (*"pater, et juvenes patre digni,"*†)

* See Christian Remembrancer, June, 1828.

† Horat. Ars Poet. 24.

in their publication of these additional volumes, have graced his temples with an additional wreath. Indeed, there is an important topic, that never fails to attract the attention of the minister of God in his parochial visitations, and is beset with peculiar difficulties, which was but cursorily glanced at in the antecedent volumes of our pious author, and might have challenged a detailed consideration. *That* deficiency is now supplied, and "THE EUCHARIST" very justly forms one half of the last volume of "*Death-bed Scenes, and Pastoral Conversations.*"

The Editors have told us, in their preface, "That several persons have expressed a curiosity to know what guarantee they have for the *truth and accuracy* of the stories;"—that "some persons have declared them to be *entirely fictitious*;" and that "even eminent Clergymen, speaking of them in the most courteous terms, are reported to have said, that *they themselves have not been so fortunate as to meet with any such cases in the course of their own experience.*" (Preface, p. 67.) We are free to acknowledge, that we are altogether indifferent as to the *truth and accuracy* of the little histories before us; and that we are at a loss to understand how the intrinsic usefulness of these volumes can be affected by such considerations. Whether the stories be founded on fact, or have sprung from the fertile invention of their author, is a point which we will not assume the province of deciding, because we deem it to be a question of no importance whatever, neither touching the talent of the author, nor connected even remotely with the beneficial effects to be anticipated from the general perusal of a work so *true to nature*, so interesting in its anecdotes, so orthodox in its principles, so devout in its spirit, so happy in its execution, and so replete with instruction upon subjects, in comparison with which all other knowledge is but foolishness and vanity.

The two volumes now on our table contain three chapters, subdivided into sections, the leading topics of which may best be learnt by an inspection of the table of contents, which runs thus :

Contents of the FIFTH VOLUME. Chap. I. Mr. Marsden.—Obduracy. Chap. II. Jacob Brockbourn.—Warnings. Vol. VI. Chap. II. Jacob Brockbourn.—Warnings. Chap. III. Thomas and Margaret Turner.—The Eucharist.

The fate of Mr. Marsden is the melancholy picture of a hardened sot. His profligate habits had brought him to the brink of the grave; yet he refused to listen to pastoral exhortation: and, having associated with infidel devotees in all their vulgar debaucheries, he literally "lived without God in the world." Having one day detected his daughter reading the Bible, he is said to have "snatched it out of her hands with great violence, and to have thrown it into the fire." "*Radicalism and irreligion*" had transformed this unhappy

sensualist into a brute. From *such* a one his spiritual pastor could expect no welcome reception : accordingly we find Dr. Warton most uncourteously assailed upon his first visit by the sick man.

The issue of our pastor's conversations with this obdurate sinner, though they were conducted with imperturbable patience, and renewed ever and anon at the most likely intervals, was eminently unsuccessful.

But it will be the duty of those, (adds our humble divine,) for whom these dialogues are principally written, to learn something from my failures, as they may do from my successes.—Vol. V. p. 30.

The second chapter of this volume, entitled "Warnings," contains the histories of Jacob Brockbourn, (the murderer of his wife,) Mrs. Martin, Mrs. Hudson, the Souths, the White family, the Hodges family, and of many others, with whom our venerable minister came in contact in the course of his official circuit through his extensive parish. They are admirably sketched, and manifest, in a striking light, the versatility of the Rector's talent, the promptness of his judgment, and the measureless advantages accruing to the souls, committed to the charge of clerical inspection, from the assiduous visitation of the sick. The minister, who contents himself with the weekly performance of the public services of the church, and thinks his obligations discharged by the casual fulfilment of what are called the *occasional* duties of a parish,—(the baptizing of infants, the marrying of adults, and the burial of the dead,) miserably underrates his opportunities for usefulness, and omits "*one huge half*" of the ministrations which his flock will justly challenge at his hands. It is not merely for these *perfunctory* services that he is furnished with the means of living generally in the precincts of his parish ; nor will the two-edged sword of the word of God, however skilfully used, be a thousandth part so efficacious from the reading-desk or the pulpit, as when displayed in the chambers of the sick ; and the most honied words, and the most persuasive arguments, and the most awful menaces, and the most precious promises of the Gospel, will prove powerless and ineffectual, when delivered in the church, in comparison with the wonderful energy with which they are driven home to the bosoms of men in their retirement. It is especially in the hour of sorrow and disease, that the minister of Heaven may hope for a beneficial exercise of his office, when the weakened body, and the wounded soul of his patients, weaned as they *then* are from the vanities of the world, and alarmed as they are sometimes, under such medicinal visitations at the approach of death, make them anxious to listen to the words of life, and to thirst after the waters of immortality. It is in these moments of solitude and soberness, that the visit of the

clergyman is, for the most part, hailed with satisfaction, and acknowledged with heart-felt gratitude; and the anxiety with which his repeated attendance will generally be craved as the most coveted favour, at the same time that it is one of the most delightful encouragements to a pastor in his painful diligence, is the pledge and earnest of his success. We confidently assure our younger brethren in the church, that *above all other ministrations, the visitation of the sick is the strongest bond of endearment between a shepherd and his flock*, from the due performance of which blessed task, he may reap a more abundant harvest of good, than from the fulfilment of any other duty whatever. True, he will often have his heart wounded with scenes of complicated distress;—true, the wretched huts of the poor may often offend his sensibility;—true, the pestilential stench of the pauper's crowded hole, (by courtesy, called a chamber,)—here a *reeking* cradle,—there a dying mother,—may wound his olfactory faculties almost to suffocation; and want, and wailing, and wretchedness, may appal his nerves, and shock his sympathies even to tears; yet, let him be persuaded to persevere in his offices of charity;—yet, let him be persuaded to persist in his vocation of piety,—and these *offences* shall gradually lose their character; and the balm which he pours into the festering sores of the stricken penitent, shall exert its healing powers upon *his own* heart; and the fervent prayer which he offers to Him, in whose hands are the issues of life and death, in behalf of his troubled patient, “shall return into his own bosom;” and the rich requital of his services of mercy, in the benefit accomplished, in the testimony of an approving conscience, and in the humble anticipation of that happy address, —“Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,” will compensate him a thousand-fold for the difficulties to which he may have been summoned, and for the sacrifice of ease and pleasure which necessarily attaches to that minister of religion, whose daily vocation it is to visit the abodes of sickness, poverty, and death. How to perform these offices with wisdom, the pages of Dr. Warton will sufficiently instruct us; and, therefore, we recommend them to the perusal of our clerical brethren with undiminished approbation. But we must *prove* our eulogy to be *deserved*; and we, therefore, select some passages to show our readers what is the character of the present volumes.

There is no topic which requires more delicacy or nicer judgment, in these days of wide-spreading schism, when party-zeal is made to supply the place of true religion, and vulgar abuse of the Established Church, with malevolent contempt of her ministers, is the theme of a licentious press, which perpetually panders to the evil passions of a discontented populace, than the subject of ecclesiastical

discipline, and the duty of church communion. Ignorance and empiricism are praised at the expense of common honesty; and fluent nonsense from the lips of an uneducated mechanic, is preferred to the words of soberness and truth, which the regular clergy are wont to offer from their treasuries of sacred learning. Doubtless, the Almighty

—may bless any means, even the most unlikely; but observe—when he has ordained means of a certain kind, and ministers also for the practice and furtherance of those means, have we any right to expect his blessing upon other means, which *we* choose for ourselves? Is it not very perverse and very preposterous in *us*, who wish to be saved, to neglect the means which God himself has appointed? And in doing so, and choosing others for ourselves, do we not act as if we did not believe God, or as if we knew better than he did? Consider, then, whether you think that God is likely to be pleased with such conduct, and to bless it; or, on the contrary, whether he is not more likely to desert you altogether, and to give you up to be deluded and deceived by any false pretenders to the knowledge of his ways. . . . I am quite sure that nothing can be better than to stick fast to the church. Whilst you are there you will be safe; and you will know what you are about; and you will always hear the same doctrines. If you wander from it, it is most likely that you will go astray; and that you will never know where you are; and that the doctrines will vary according to the knowledge and temper of the preacher.—Vol. V. p. 145, &c.

The readers of the *Christian Remembrancer* will neither expect nor ask for a *detailed* review of the pages thus introduced to their notice, after the ample account of the preceding volumes to which we have referred in the beginning of the present article; yet, as we have made particular mention of the *Eucharist*, we feel ourselves bound to give some extracts, by way of sample, from that part of the work.

The Doctor found the same backwardness in his parishioners to partake of the Lord's Supper, and the same excuses urged for the fatal neglect, and the same misconception of the nature of that holy rite, as are every where prevalent and manifest. In the conversations which he held with them, at various times, and under a vast variety of circumstances, we see the same sound judgment, the same quickness in replying to objections, and the same irresistible earnestness of manner, which uniformly characterize him in his intercourse with his people. That any thing *new* should be advanced upon the common theme of the Lord's Supper, when such an infinite multiplicity of tracts upon it, and discourses, and essays, and sheets, have been so widely dispersed, and are so generally known, it would be something worse than folly to expect. And yet, we know not that we have seen the following point urged by any writer, (and certainly not *so well* urged,) before Dr. Warton. Having demonstrated that the reception of this sacrament is not an *optional* thing, so that men may neglect it with impunity; but that it imperatively binds *all those* who hope to profit by Christ's death; and that such persons as will not preserve the appointed memorial of his sacrifice, "will come afterwards

with a very bad grace," to ask for the benefits resulting thence; and having insisted moreover upon the fact, "that wherever the Christian was settled, the ceremony of the Lord's Supper was ordained also, and enjoined upon all Christians alike;"—our venerable pastor thus shews to Mrs. Turner the *importance* of the ceremony:—

St. Paul was not present, when our blessed Lord instituted the holy rite; nor did he first learn anything about it from those who were. It was made known to him by our Lord himself. . . . Now then I ask you, Mrs. Turner, *what was the use of Christ's appearing miraculously to St. Paul, to tell him all the history of the first institution of the sacrament, if it were not to be established every where, and were not besides a matter of general importance to us all?* That the Apostle so understood it is plain by his conduct.—Vol. VI. p. 92.

We think our author singularly happy in his *familiar illustrations* of those doctrinal points, which the ignorant find it difficult to comprehend, and the fond lovers of mysticism are so apt to pervert to the delusion of *babes*, and the disgust of *men*. Take, for example, the following dialogue:—

"Do you know," I said, (the conversation is between Dr. Warton and Mr. Turner,) "how the business of our great town is managed?" "Yes, Sir," he answered, "it is done by a corporation." "And is not a corporation, or body corporate," I said, "a collective body of people, enjoying certain rights and privileges peculiar to themselves, and not belonging to others who are not of the same body?" He assented. "Whoever then might wish," I said, "to obtain those rights and enjoy those privileges, must be admitted a member of this body, and incorporated with it; (such is the term,) must he not?" "He must, to be sure, Sir," was his reply. "And how is this done?" I asked. "Why, Sir," he answered, "there is an oath to be taken, I believe; and there are rules and regulations, by which he must promise to abide; and when this is settled, he will be on the same footing with the rest." "Very well," I said; "and there is a head too, is there not, over the whole corporate body, to see that the rules and regulations are executed; to watch over the general and particular interests of all the members, and to do the best that he can to enable them all to profit to the utmost by the union in which they are engaged?" "It is very true, Sir," he replied. "This then," I said, "he is bound to do, from his very situation, as head of the body; but suppose him to be exceedingly good and wise, and powerful besides; so good, as to be naturally inclined in the highest degree to confer upon them every possible benefit; so wise, as to know better than all the rest of mankind what is for their real benefit, and how to effect it; and so powerful, as to be able to accomplish, with perfect ease, all the purposes of his own wisdom and goodness; what should you think then of such a society? Would not great numbers of persons be desirous to be incorporated in it, that they might put themselves under the protection and superintendence of such a head, and be as closely united with him as possible, in order to reap the fruits of his virtues in their own prosperity and happiness?" "There is no doubt of it, Sir," he answered. "And," I said, "if the Head should require of the members to show their disposition to union with him, and the estimation in which they hold their privileges, every now and then, by some test or symbol, would you think it strange, if they should refuse, or neglect, or not be eager to do it? Indeed, would you not call such conduct a virtual renunciation of their union, and their privileges too?"—Vol. VI. pp. 154, 155.

There is very much more in these orthodox pages in the same style of excellence, which our space forbids us to quote. Enough has

been extracted, we think, to shew the character of the work ; and to insure these additional volumes a place in every library, and upon every table, where their admirable predecessors have already secured themselves a situation. The mischief of infidel publications, and the dark designs of political incendiaries, are ably painted ; and the indignant rebuke administered to the dirty reptile, who traded in *blasphemy*, and *treason*, and advocated a general disruption of the bonds of society, *by an equal division of the land*, is above all praise.

All such schemes must be unjust to a great number of persons ; and are most likely to be unprofitable to the public, and may not be profitable to a single individual : but, what determines the question is, that they are not feasible ; or, if you could imagine them carried into effect by violence and force of arms, they would not last ; God and nature, the passions, the talents, and the habits of different men, would soon overthrow them. Assure yourselves, therefore, that there cannot be a worse enemy to the poor, than one, who recommends to them any thing else but industry, and sobriety, and frugality, and patience.—Vol. VI. pp. 236, 237.

We thus take our leave of these sensible volumes, and heartily commend them to the favour of the wise and the good.

ART. II.—*A Sermon preached in the Parish Church of St. Helen, Abingdon, on Christmas-Day, 1829, at the Appointment of the Master and Governors of Christ's Hospital, by the Rev. W. TIPTAFT, B. A. Vicar of Sutton-Courtney, Berks.* Abingdon: Payne. Oxford: Parker. Wallingford: Payne. 8vo. Pp. 25. Price 6d.

A Sermon, preached at Abingdon, on Sunday, December 27, 1829. By the Head Master of Roysse's Free Grammar School. 1830. Abingdon: Payne. Oxford: Parker. 8vo. Pp. vi. 19. Price 1s.

WE do not arrogate to ourselves the privilege of quarrelling with individuals for any peculiar sentiments they may entertain on matters of Christian faith and practice ; though it is not altogether unnatural to expect, that when a party, who conscientiously adopts one system of belief, is assailed with abuse by the advocates of another and contrary system, the former should not patiently succumb to the calumnies and revilings of their opponents. With the exception, therefore, of some few cases of peculiar malevolence, it has been our wonted practice to leave to their insignificance the feeble attacks, which, every now and then, some furious zealot volunteers against the Church ; contenting ourselves with the steady and consistent maintenance of those principles which are inculcated in the Scriptures, recognised in our Articles, and sanctioned by our ablest and most pious divines. In deviating from this rule in the present instance, let it not be imagined that we have been moved by any novelty in the arguments, or

solidity in the assertions, advanced by Mr. Tiptaft, which seemed to demand a formal reply. The harangue, which he has published under the title of a *Sermon*, is the veriest trash, and most bombastic nonsense, which ever proceeded from the lips of one who hoped to escape Bedlam. Nevertheless, it has excited a considerable sensation in the University of Oxford, and has called forth an answer from the pulpit in which it was delivered, as remarkable for its charitable forbearance and sound religious views, as the thing which provoked it for its virulent abuse and ignorant perversions of Scripture. Hence a borrowed importance has been attached to it, which calls for a more public exposure of the mischief it is calculated to produce.

Mr. Tiptaft is one of that benevolent class of individuals, who bring under the Calvinistic ban of reprobation nine-tenths of their fellow-creatures, while they reserve to themselves, with the most Christian humility and self-complacency, the exclusive right to an irreversible election into the kingdom of God. In the commencement of his discourse, indeed, he modestly leaves it undetermined whether he is "the servant of Christ or the servant of the devil;" but in dedicating it "to all who believe in and love the Lord Christ in Abingdon and its vicinity," he had clearly made up his mind to the former alternative. After complaining of the misrepresentations which had gone about—which misrepresentations we cannot discover in Mr. Hewlett's reply, if it be that to which he refers—he deduces the following incontrovertible inference:—"It is an evidence of the truth of the doctrine, that it is every where spoken against; if it were not so, I should know that I am not a minister of Christ, and a faithful preacher of his Gospel: '*for if I yet pleased men, I should not be the servant of Christ.*' (Gal. i. 10.)" To the same effect, he declares the salvation of those who have the Spirit of God, in which number he confessedly includes himself, to be "*as certain as if they were in heaven,*" (p. 24.) Of course, we feel ourselves bound to receive this assurance in preference to the authority of St. Paul, who thought it necessary to be always on the watch, "lest, when he had preached to others, he himself should be a castaway." But we must turn to the sermon itself; the object of which is to substantiate the doctrine of a *partial redemption*, and to explain the manner in which the *elect* are saved. The doctrine itself is thus stated:—

We all *by nature* imagine that Christ died for every one in the world: but he died only *for those* whom God chose in him before the foundation of the world. But we must know, that which God teaches by his Holy Spirit is *true doctrine*, and not what man thinks. The *word of God* is our standard and our guide, and whoever speaks not according to that word, *believe him not*, for there is *no light* in him. Now Isaiah, (chap. liii.) where he is speaking so plainly of Christ, saith, "he shall see *his seed*,"—he shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify *many*; and he bare

the sin of *many*." The prophet Isaiah, therefore, very clearly shows that Christ came to save a *peculiar* people. And Christ saith, in the 10th chapter of St. John, "I am the good shepherd: the good shepherd giveth his life for the *sheep*." And in the same chapter he saith to some of the Jews, "But ye *believe not*, because ye are not of my sheep, as I said unto you." This very plainly shows that he did not give his life for *them*.—Pp. 8, 9.

This very plainly shows no such thing. In order to make out his case, this *elect* preacher has jumbled together a couple of texts, which, viewed in connexion with the whole discourse from which they are selected, would prove the very reverse of the doctrine in favour of which they are produced. Supposing, however, that they stood in St. John's Gospel, as closely united as in Mr. T.'s sermon, what do they prove? Not that Christ did not die for them, but that *they did not believe*, because they were not of his sheep. In the same way, the seventeenth Article is quoted piecemeal, for the purpose of stealing a verdict from the Church of *guilty* against itself. Our readers will scarcely expect us to confute the absurd positions which are here set forth. If they wish for a concise and perfect verification of the doctrine, as established in the Scriptures, we refer to the sermon of Mr. Hewlett, head master of Abingdon School. Suffice it for us to remark, that the Gospel expressly declares, that Christ "gave himself a ransom *for all*," (1 Tim. ii. 6), and that he is "the propitiation for our sins, and not for ours only, but for the sins of the *whole world*." (1 John ii. 2.) Come we now to the *manner* in which the happy few are *called* by Christ, and assured of salvation:—

If they have been Pharisees, their eyes are open to see the *pride* and *hypocrisy* of their religion, and they confess that "all their righteousnesses are as filthy rags;" if they have been notorious sinners, they think that the Lord never came to seek such vile wretches as they are; thus troubled and distressed, they hear the gospel, which is "glad tidings of good things" to those who feel themselves lost sinners. They hear Christ set forth in all his fulness and in all his glory; they hear, that the more vile they are in their own sight, the more precious they are in Christ's; they hear, if they will go to Christ *naked*, he will clothe them; if they will go unto him *hungry*, he will feed them; and if they will go unto him *thirsty*, he will give them of the living waters, so that they shall not thirst again. They are unwilling to go to Christ, because they have nothing to offer him; they hear with joy, that the Lord will accept nothing from men, but the sacrifices of broken and contrite hearts. Thus the Lord *generally* calls *his people*; he takes from them every thing in which they trusted for salvation, and then they are obliged to fly to the refuge set before them in the gospel; they *believe in Christ*, and he is made unto them "wisdom, righteousness, sanctification, and redemption."—P. 14.

Again:—

I am thoroughly convinced that you, in your *present state*, *hate* to hear the *gospel*; your minds rise in rebellion against God's sovereignty, and you disbelieve his word of truth; yet you cannot understand it, for it is *foolishness to you*, and whilst you remain in your present state you will fight against Christ and his true Church; and if the Lord should not convert you, you will hate him

and his gospel to the day of your death. Now I well know, that you would rather hear any other doctrine than the true gospel. *The truth as it is in Jesus* must offend you. You love to have ministers to feed your pride, and flatter your vanity, by preaching to you *reformation* instead of *regeneration*, *free* will instead of *free grace*, the *righteousness of man* instead of the *imputed righteousness of Christ*. You do not like to hear the *law* preached *faithfully*, for that condemns you; you do not like to hear the *gospel* preached *faithfully*, for that offends you; but you delight to have the law and the gospel mixed, which spoils both, and only makes men *rest contentedly* in a *fatal security*. You cannot be saved by your own righteousness, for "then Christ is dead in vain." So you must be saved either by Christ's righteousness, or your *own righteousness* and Christ's mixed. Consider whether your pride is great enough to make you think, that your own "righteousnesses, which are as filthy rags," will be required to adorn the wedding garment prepared by Christ himself. You may be ready to say to me, that Christ told the young man, who asked him, "what good thing shall I do that I may have eternal life?"—"If thou wilt enter into life, keep the commandments." Here Christ brought him to the law, that he might be condemned.—Pp. 17, 18.

Once more :—

Do you like to hear of election and free grace? or do you like to hear ministers humble God by making him man's equal, so that man may make conditions with him in this manner? That man is to do all the good he can, by attending church and the sacrament, giving alms, and being just in his dealings, and by leading a good moral life; and God on his part must grant heaven on such terms? This is the vain religion of millions, (a mere mercenary bargain for heaven,) who serve God from a slavish fear of hell, as a hard task-master. This is what man calls a *reasonable* religion, which thousands of strict professors will advocate.—P. 19.

We take for just as much as it is worth, the charitable insinuation, that those ministers, who hesitate to tell their *faithful* followers that they are as safe as if they were in heaven, and who are elsewhere distinguished from "the true ministers of Christ," "feed their pride, and flatter their vanity." We leave it to the *naked*, the *hungry*, and the *thirsty*, to consider whether it is likely that Christ will *clothe* them, *feed* them, and *give* them drink, if they are "unwilling" to go to him. We will abstain also from examining the strength of the argument by which it is made out, that our Lord brought the young ruler to the law, that he might be condemned, taking it for granted that he is not conscious of the impiety of charging the Saviour with offering conditions of salvation, which it is impossible for a man to accept. But what are we to make of the assertion, that for a man to do all he can, by attending Church and the sacrament, giving alms, and, in a word, by endeavouring, through the grace of God, to be a good Christian, is "vain religion," and a "mercenary bargain" with the Almighty? To be sure, this is all in good keeping with the delightful tidings, that "if the Lord required even a single good thought of us, we should certainly be damned." (P. 22.) It is not, however, so easily reconciled with the express promise of our Lord, that for

every idle word, and, of course, for every evil thought, he will bring us into judgment.

We really have no patience to proceed farther with such offensive perversions of the Scripture, supported by garbled citations from the Articles, and by texts from different parts of the Bible, tacked together without the slightest connexion, or the most distant attention to the context. Mr. T. sets out with a challenge to his hearers "to compare with the Word of God whatever he may say," (p. 2); let them take him at his word, and we venture to say, that none, but those who are as mad as himself, will be easily led to adopt his notions. It is but justice to Mr. Parker, the Oxford bookseller, to state, that his name was inserted in the title-page without his permission, and that he would never have sanctioned the publication, directly or indirectly, of such profane blasphemy.

ART. III.—*A Practical Treatise on Ecclesiastical and Civil Dilapidations, Re-instatements, Waste, &c.: with an Appendix, containing Cases decided, Precedents of Notices to repair, Examples of Valuations, Surveys, Estimates, &c.* By JAMES ELMES, M. R. I. A. Architect and Civil Engineer, Surveyor of the Port of London; Author of *Architectural Jurisprudence*, *Memoirs of Sir Christopher Wren*, and several other works. Third Edition, considerably enlarged. London: Brooke. 1829. 8vo. Pp. xxiv. 288. cxxii. Price 18s.

WE beg leave to apologise to Mr. Elmes for our tardy notice of his excellent treatise. The gratifying fact of its having already reached a *third edition*, speaks more eloquently than we can do in its praise. The author has executed his design with great judgment; and the *whole* of his work is deserving of approbation. Nevertheless, for obvious reasons, we would confine *our* remarks to the *Ecclesiastical Dilapidations*, as best suited to the character of our publication, and most interesting to the taste of the majority of our readers. We are not sure (and we make this observation as a friendly hint to Mr. Elmes, of which he may avail himself in his future editions) that the work might not be somewhat improved, by appearing in *two volumes*, with separate indexes, respectively embracing distinct topics, the one the *ecclesiastical*, the other the *civil* dilapidations. But, *verbum sat*.

The law of ecclesiastical dilapidations has been the source of much diversity of opinion among men of professional celebrity, and of expen-

sive litigation to the Clergy. To simplify that which was complex, and to illustrate that which was obscure, in our codes touching "the endowing, building, and supporting churches, and other ecclesiastical buildings," is an undertaking of much importance; and we should, indeed, become obnoxious to a charge of gross ingratitude, if we forbore to thank our "Surveyor of the Port of London" for the acceptable volume before us. Whether the law of ecclesiastical dilapidations might not be wisely revised and infinitely improved, is a question which we dismiss from our minds for the present, and confine our view, with Mr. Elmes, to the law as it is; though we must be permitted to remark, that the *unseemly* litigation, and *that* before a *lay* jury, which too often occupies the attention of our civil courts, between *spiritual* appellants, is deeply to be regretted, and forces upon the unwilling memory the appropriate rebuke of the great Apostle of the Gentiles—"I speak to your shame. Is it so, that there is not a wise man amongst you? No, not one that shall be able to judge between his brethren? *But brother goeth to law with brother, and that before the unbelievers!*"

Mr. Elmes, in the dedication of his treatise to the Bishop of Winchester, and to the rest of the enlightened Prelates and Clergy of our National Church, has truly observed, that,

A just knowledge of that part of the ecclesiastical law of this country, that was begun by the sixteen temporal and sixteen spiritual persons, under the authority of the statute of the 35th of Henry VIII. c. 16. known by the title of "*Reformatio legum ecclesiasticarum*," and confirmed by successive kings and parliaments, relating to the supporting and maintaining the edifices of the Church, is necessary to all classes, but particularly to those whose "*avocations*" (q. *vocations*) "are connected with ecclesiastical business."—*Dedication*, p. iv.

To impart such knowledge to his readers, our author has laboriously qualified himself by perusing a vast multiplicity of books relating to the subject, by accurate search in the library of the British Museum, and by availing himself of the opinions and corrections of many eminent men, both in his own, and in the legal profession, "who have confirmed the authorities of the two first editions, and have added" new matter "to the present."

The treatise contains, besides an Appendix replete with cases, and sundry forms, and judicial opinions, and episcopal commissions, and divers faculties, four elaborate chapters. The first upon Ecclesiastical Dilapidations; the second upon Civil Dilapidations; the third upon Fires, Party-walls, and the Building Act; and the fourth upon Waste. To afford our readers a correct idea of the volume which we are reviewing, we cannot adopt a better method than transcribing for their perusal the *hypothesis* of the first chapter from the Table of Contents.

CHAPTER I.

ECCLESIASTICAL DILAPIDATIONS.

Definition—wherein dilapidation differs from waste—species of dilapidation—ecclesiastical dilapidations—dilapidation of ecclesiastical buildings often a cause of deprivation—neglect of repairing the Church, &c.—successors defended against the dilapidations of their predecessors—permissive dilapidations—remedies against fraudulent deeds to defeat dilapidations—Ordinary may enforce repairs—suits in spiritual courts—dilapidations must be paid before legacies—power of ecclesiastical courts—Gilbert's Act—Architects making erroneous estimates—prevention of dilapidations—power of Bishops in such cases—of Archdeacons, Deans, and Chapters—how to be valued, and by whom—money recovered for, how to be expended—incumbents of churches burnt at the fire of London not liable—power of Churchwardens—opinions of various Prelates on dilapidations—Impropriators bound to repair—Prebendaries also liable—examples of remedied cases, &c. &c.—Pp. 1—79.

Ecclesiastical dilapidations are a species of waste, to which the common-law principle of waste may be said to be generally applicable, though they differ greatly “as the subject of statutory provision.” Ecclesiastical dilapidations, for which redress may be sought, either through the spiritual or temporal courts, by the successor against the predecessor if living, or if dead, against his executors, and for fraudulent deeds to defeat which the statute 1 Eliz. c. 19, has armed the successor with the same remedy against him to whom such deed is made, as if he were executor or administrator; are either *voluntary* by pulling down, or *permissive* by suffering the chancel, the parsonage-house, or other buildings thereunto belonging, to decay.

As to the neglect of reparations of the church, the church-yard, and the like, (we are quoting the words of the author before us from page 4,) the spiritual court, says Lord Coke, has undoubted cognizance thereof; and a suit may be brought therein for non-payment of a rate made by the churchwardens for that purpose.

All this is very true, as far as it goes; but *what constitutes a legal rate*, for non-payment of which the spiritual courts can supply a remedy? The churchwardens have little more than a *ministerial* power; and they are bound to have the consent of a majority of the rate-payers to sanction their measures; and *that too as soon as they first enter upon their office*. It is very difficult, therefore, to obtain a *valid* rate to REPAIR, in these days of growing schism, when hatred of the Establishment is mistaken in many cases for the love of God; and a rate to *rebuild*, where a church has fallen down, is a consummation however devoutly to be wished for, yet forbidden to our hopes. The diocese of Lincoln will furnish us with an illustration of this melancholy fact; and we take this opportunity of making an allusion to it for the purpose of expressing our anxious wish that such cases, disgraceful and deplorable, may be remedied at the suggestion of the Ecclesiastical Commissioners, to whose report we are looking with no common feelings of anticipation!

Our readers will pardon us if we refuse to give a more particular detail of the excellent treatise on our table; for in our necessarily short abstract we could afford but little of instruction or of amusement, however we might display our legal lore by quoting the "Parergon Juris Canonici Anglicani," or the *Legatine Constitutions*,* or by a critical digest of the various statutes which bear upon the subject under discussion. Doubtless the *Provincial Constitutions* of Edmund, Archbishop of Canterbury, passed A. D. 1236, 21st Henry III., and the injunctions of Simon Mepham, who was advanced to that dignity in the reign of Edward III., and Lyndewode's *Gloss* on them, would afford us an ample field of disquisition; but we think it better to refer those, who are desirous of instruction on these points, to the learned pages of Mr. Elmes. The cases, which our author has reported, on ecclesiastical dilapidations and waste, are well worthy of perusal as illustrative of the *principle*, which governs them. What is the constitution of the spiritual courts, before which suits for ecclesiastical dilapidations are most properly to be sued, embracing the *Archdeacon's Court*, the *Consistory Court of the Bishop*, the *Court of Arches*, (so designated from the place where it was anciently held, viz. in the church of St. Mary-le-Bow, Sancta Maria de Arcubus,) the *Court of Peculiars*, the *Prerogative Court*, the *Court of Delegates*, and the *Commission of Review*, our author has succinctly stated; and we refer our readers to him, in the full assurance that he will satisfy all their expectations. If it be asked why the *spiritual courts*, in cases of dilapidations, are now for the most part deserted, preference being given to the *civil courts*, we think we can find an answer in the *prompt and not costly decision by a jury*, which is to be had in the one court and not in the other. Again we beg leave, with all humility, to summon the attention of the Ecclesiastical Commissioners now sitting to this fact, and we crave at their hands *the obvious remedy*.

After all the pains, however, that labour can insure, and after all the provisions which ingenuity can suggest, there will ever be many practical difficulties to surmount in assessing dilapidations, and accurately determining what belongs to the clergyman, and what to the

* "These Legatine Constitutions of our church, which have still the force of law among ecclesiastical persons and affairs, were made and published in England in the time of Otho, who was *legate* from Gregory IX., and Othobonus (afterwards Pope Adrian V.) the legate from Clement IV., A. D. 1268. These constitutions were published in Latin, under the title of 'Otho et Othobonus Papæ Legatinæ in Angliâ, eorum constitutiones Legatinæ, cum interpretatione Domini Johannis Athon.' The Commentary, Annotation, or Glosses of John Athon, is cited as of equal authority with the text, by all ecclesiastical law writers, from his time to the present. These *legatine* constitutions extended their authority equally to both provinces, having been made and acknowledged in the national synods or councils held here by the respective legates, who have given their names to them, in the reign of Henry III., about the years 1230 and 1268."—*Elmes's* note at p. 19.

freehold of the living. Upon this part of his task our author has given us the following rules, ably abbreviated from the cases decided ; and we close our notice of his valuable work by a quotation thence, which may serve as a sample of the manner in which Mr. Elmes has written upon a topic, which we doubt not will interest our clerical friends.

If a parson sows his glebe land, and dies before it be fit for reaping ; and his successor is admitted, instituted and inducted before the corn is cut : it shall go to the executors or administrators of the deceased ; but, they must pay tithes thereof to the successor.

Things that are affixed to the tenement, and are made parcel of the freehold, belong to the successor and not to the executors or administrators. Therefore, the glass annexed to the windows of the house, and offices, belong to the successor, and any dilapidation or defects thereunto belonging must be valued, because they are parcel of the house, and descend to the next incumbent. And although the predecessor himself shall have put them in or glazed them at his own expense, yet being parcel of the house, neither he nor his executors can take them away without danger of punishment for waste. Neither is there any material difference in law, whether the glass be annexed to the windows by nails or in any other manner ; because having been once affixed to the freehold of the church it cannot be removed, but must be considered as the property of the new incumbent for his life and dilapidations thereon assessed accordingly.

The same is to be observed with regard to wainscot, for being annexed to the house, by whomsoever it may have been, even by the late incumbent himself, it is parcel of the tenement. And whether it be affixed by nails great or small, by screws, or by irons or holdfasts driven through or into the walls, posts or partitions, it is parcel of the freehold however it be affixed, and if the executors remove it they shall be punishable, for having committed waste and dilapidations.

And not only glass and wainscot, but any other such like affair affixed to the freehold, or to the ground, with mortar and stone, as *tables dormant, leads, mangers* and such like ; for these belong to the freehold, and are to be left for use of the successor, and dilapidations are to be assessed thereon accordingly. So also *millstones, anvils, doors, keys, window shutters, &c.* are considered in law as parcel of the freehold and appertaining thereunto, and therefore belongs to the successor. *Pictures and glasses*, though generally speaking are not part of the freehold, yet if they are put up in the lieu of wainscot, let into and instead of a panel, or affixed where otherwise wainscot would have been put, they must go to the successor ; for the law holds that the house ought not to come to the successor maimed or disfigured.

If an incumbent enter upon a parsonage-house, in which are hangings, grates, iron backs to chimneys and such like not put there by the last incumbent, but which have gone from successor to successor ; the executor of the last incumbent shall not have them, but they shall continue in the nature of heir-looms : but if the last incumbent fixed them there only for his own convenience, it appears, that they are to be deemed as furniture or household goods, and go to his executors.—Pp. 57, 58.

We had almost forgotten to state that Mr. Elmes has made a copious Index to his Treatise ; without which, indeed, it would have lost half its value, and been a labyrinth without a clue, or a forest without a riding ; in short, as a book of reference, utterly useless.

ART. IV.—*Discourses on the principal Parables of our Lord.* By the Rev. JAMES KNIGHT, A.M., *Perpetual Curate of St. Paul's Church, Sheffield.* Seeley and Co. 1829. pp. xxiv. 511. Price 12s.

WORKS published by subscription are generally considered as beyond the pale of public scrutiny, having become the exclusive property of those at whose charges they have been brought into existence. We do not, however, allow the justice of this exemption; for, if an author, through courtesy, is, on such account, exempt from the risk of a severe examination of his pretensions, the joint-stock company of patrons who so shelter him under the protection of their favour and encouragement, may properly be called before the bar of public censure, if they are instrumental in the dissemination of opinions at variance with received ideas, or prejudicial to the interests of society. And if, on the other hand, their patronage be praiseworthy, the object of their civilities can have nothing to fear from the impartiality of unbiassed criticism. With this excuse for the non-observance of that indifference which subscription-works usually meet with, we beg to state our opinion of the volume before us.

We are very glad to see the tastes of our present clergy, as to the style of pulpit oratory, so generally formed according to that model which the first teachers of the Gospel left on record, as the safest guide for those that should come after them. Notwithstanding the tendency of some doctrines, and the object of some teachers, of the day, to inculcate opinions more speculative than necessary; the peculiar feature of most printed discourses of the present time, is, *practical illustration* of the subjects treated. It is a good sign, and one, which, under due circumspection as to aptness of application, promises fair for the benefit of the community. We do not wish, however, to extend this judgment to every volume that comes from the press with this profession of utility; for, undoubtedly there are some which it would have been better to have left in the obscurity of that darkness in which they were composed. Had the present work been of that class, it should have shared such a lot; but it possesses claims to our respect, and it is a pleasant exercise of our privileges to declare as much.

The plan pursued by the author in the arrangement, explanation, and *improvement* (it is a *cant* word, but we like it) of the Parables, is that suggested by one of the continuators of *Poole's Annotations*. The remarks quoted from this authority, do not differ from those to be found in other writers; therefore there can be no necessity to quote them. "It has been the desire of the author to compose his Discourses according to the tenor of these judicious observations, which cannot, he believes, be too highly valued." If he means the

purport of those observations, we fully agree with him; but we see nothing particular in the authority itself, from whence they come. By many persons, however, and we suspect Mr. Knight not to be entirely free from this mania, a certain class of writers are looked upon as those who sit in the seat of wisdom, to the exclusion of others equally orthodox, equally sincere, but not equally enthusiastic. It must have been something of this which introduced the remark in the Preface of the volume before us, that "the circumstance of his not being aware of the existence, in print, of any series of Discourses on the Parables of our Lord, adapted to the purposes of domestic reading, induced him to accede with the greater readiness to the requests which were repeatedly made to him, to give publicity to his own." He possessed, indeed, the "Lectures on Scripture Parables," by Dr. Collyer. He probably was not aware of Mr. Bailey's "Exposition of the Parables," which excellent work was reviewed in the *Christian Remembrancer*, Vol. XI. p. 539; and praised for a feeling which certainly does not always seem to have actuated the present writer—a feeling of independence in the understanding of certain passages which bear a peculiar meaning in the minds of *nonconformists*, but objectionable, to say the least, in the eyes of ministers of the Church of England, who ought to *rightly divide the word of truth*. We must not, however, reject all a writer advances, because we may differ in one point. In spite, therefore, of our idea that Mr. Knight leans to the party against whom Mr. Bailey seems to have defended the language of St. Paul, we give him praise for what he has done, and proceed to show why, by quoting a few passages in illustration.

We cannot find a more pleasing instance than the following, taken from the introductory discourse upon the Nature of Parables. The text is, Matt. xiii. 3.

While we thankfully receive the general instructions of our Lord, and strive, in dependence upon divine grace, to regulate our conduct thereby; let us learn to *set a special value on the excellent and impressive illustrations which his parables afford*. Let us peruse them frequently, seriously, and attentively. Let us diligently compare them with the observations which He himself makes upon them, and also with the general tenour of his doctrine. But above all, let us frequently implore a right understanding of them by the teaching of his Holy Spirit; that they may be conducive to the important end of making us "wise unto salvation through faith which is in Christ Jesus." This object they are admirably calculated to promote under the direction of that Spirit, and cannot therefore be too highly valued in connexion with fervent prayer for his illuminating grace.

Let us, in the next place, *admire and endeavour to imitate the wisdom of our Lord*, not only in making natural objects subservient to spiritual instruction; but in a guarded and cautious intimation of spiritual truths to those whose minds are not prepared for a full and copious development of them. This is a direction which is perhaps of equal importance both to the minister of the word, and to the private Christian. *To the former* it is often a matter of no small moment, that he should conciliate the minds of his hearers, in every way that is

consistent with strict fidelity, in the discharge of his ministerial functions: declaring indeed to the sinner, the awful danger to which he is exposed; but at the same time endeavouring to win him over to Christ by persuasive and affectionate arguments, such as may reach his understanding, and under the divine blessing find their way to his inmost heart,—rather than abruptly attacking his strongest prejudices, and needlessly irritating the worst passions of the soul. It may be truly said of our Saviour, that in delivering instruction to his followers, he “drew them with cords of a man, with bands of love:” and that in every successive stage of that instruction, he “spoke the word unto them, as they were able to hear it.” To the *private Christian* it is also highly important that he should follow the example of his divine master, in having respect to times and seasons, and especially to the particular circle in which he is placed. Never, indeed, should he be ashamed of his Master, or afraid to bear testimony to the importance of vital godliness: but he needs, and should therefore diligently seek, much wisdom from above, to enable him so to speak, and so to time his observations, that he may not indiscreetly injure instead of promoting the cause of his God and Saviour, and the interests of those whose salvation he has at heart.

Finally. In contemplating the parables of our Lord, let us seek and pray that we may *know more of our Lord Himself*. From Him those heavenly instructions proceed; concerning Him they frequently treat: and while they direct our attention to his character, his purposes, his kingdom, and his everlasting glory; they commend Him to our reverence, our admiration, our gratitude, and our love, as “made of God,” unto those who believe in his name, “wisdom, and righteousness, and sanctification, and redemption.” At the same time they no less clearly inform us, that if we reject Him as our Saviour, and trust to any thing instead of Him for our acceptance with God, and our admission to future glory,—He will reject us in the day when He shall come to judge the world in righteousness, and will appoint us our portion in the dismal regions of eternal death.—Pp. 12—14.

There are numerous and very interesting specimens of the author's skill, in application of Scripture truths, which we might select; but there is something so connected with a topic lately discussed in our work, and to be resumed by and by, that we take one of the parts of the Discourse on the Parable of Dives and Lazarus, (Luke xvi. 25) as giving a fair example of our author's manner, and of his testimony on the subject we have alluded to.

This parable teaches us, in the first place, that the *outward condition* of individuals in this world is *not the test of their real state* in the eye of Almighty God. Those who have not the fear of God before their eyes, may yet have a large share of his providential bounty, and may partake in abundance of what are commonly considered the good things of the present life. On the other hand, those who are the true children of God, may have an unusually afflicting and troublesome passage through this evil world. Such a distribution of things, especially when the prosperity of the wicked, or the distressing situation of godly characters, is remarkably conspicuous, may excite surprise, and even in some degree stagger the faith of the righteous. But such feelings ought not to exist; and when they arise, every effort should be made to restrain and suppress them without delay. In regard to temporal concerns, it is not unfrequently so ordered, that there is one event to the righteous and to the wicked. It may be the case that outward prosperity shall attend the wicked all their days upon earth;—that there shall be “no bands in their death,” and that “their strength” shall be “firm;”—that they shall not have been “in trouble as other men, neither shall have been plagued like other men.” On the other hand, it may be that the righteous shall have many sorrows; and though it

had not fallen under the particular observation of the Psalmist to see the offspring of the righteous actually begging their bread, yet it seems to be clearly intimated by our Lord in the case of Lazarus, that extreme indigence and consequent beggary, are not incompatible with the true service of God. Let not the rich man then glory in his riches, neither let the poor man despond in his poverty; but let each of them remember, and be practically influenced by the recollection, that "the same Lord over all is rich unto all that call upon him." Through the Lord Jesus Christ, not only Jew and Gentile, but rich and poor, of every nation may "have access by one Spirit unto the Father."

The parable teaches us, in the next place, that *death introduces the departing spirit, either into immediate happiness, or into immediate misery.* The dying saint is conducted by commissioned angels to the mansions of heavenly rest. In the near prospect of such a celestial convoy, and permitted perhaps in some degree to perceive beforehand the honour and happiness which are preparing for him, he may exclaim with a feeble but animating effort of remaining strength: "They are waiting:"—waiting to bear my spirit to Abraham's bosom—to the presence of my Saviour—to the beatific vision of my God. Knowing that such immediate felicity would be the consequence of death to the true believer, St. Paul declared the desire which he himself had to depart and be with Christ, which, in regard to the happiness of such a state, is, indeed, far better than to abide in the flesh, under the most favourable circumstances that can be conceived.

But if the righteous have thus "hope in his death," "the wicked," on the other hand, "is driven away in his wickedness," and "in hell he lifts up his eyes, being in torments." Infernal spirits may be supposed to exult in his misery, as angels in heaven rejoice in the happiness of the saint, whom they have conducted to glory and immortality. And oh! how tremendous must be the transition from a profusion of worldly wealth, and ease, and luxury, (or, indeed, from *any* earthly condition whatsoever,) to the racking agonies of damnation, and the blackness and darkness of hell!

But it is further intimated, that the state of all, on their departure from the body, as to happiness or misery, is *unalterably fixed*. An impassable gulf separates between the blissful regions of the blessed, and the dismal dungeon of the damned. Of the latter, none can pass that gulf so as to gain admittance into the realms of glory, nor can any of the former pass it for the purpose of alleviating the misery which fills the habitations of despair. How deeply affecting—how intensely appalling—is the solemn thought! How calculated to overwhelm the reflecting mind with the most serious concern as to the issue of approaching death! Oh may such concern be experienced by us all; and may it produce in us the most salutary effects! May we constantly bear it in mind, that to whatever state death shall introduce us, in that same state eternity will assuredly keep and retain us! May it then be the fervent prayer of our hearts, constantly presented at the throne of grace, that in the day of life we may be united to Christ as our Saviour;—then in the night of death he will still be with us, and through the endless ages of eternity we shall not be divided!

We learn further, that those who have been associated to the end of their course in this world, either in wickedness, or in the service of God, *will also be associated in the world which is to come*; and so associated as mutually to minister to each other's torment, or to each other's joy. Lazarus is represented as being admitted to the society of Abraham, with whom in spirit he must be supposed to have been associated before;—and if admitted to the society of Abraham, then to that of all those also who having trod in the steps of the patriarch's faith, were blessed with him in glory. Among these, it might be presumed, would be some at least with whom he had himself taken sweet counsel in the days of his mourning, and with whom he had united in the worship and service of his God and Saviour. Surely to find them waiting his arrival in the realms of bliss would increase both his own happiness and theirs! And may not the Christian, amidst the trials of this mortal state, bereaved from

time to time of such as have held conference with him in holy communion, and afforded him counsel, support, and consolation according to his need—may he not anticipate a renewal of their communion, at the end of his course? To meet them again as the sharers of his joy, as the inseparable associates with whom he is to join in the everlasting song, while they cast their crowns at the Redeemer's feet—oh how expanded the delight—how ardent the glow of reciprocal affection which such an event will produce and perpetuate! And that such an event is to be expected, may, I firmly believe, be legitimately inferred from this interesting representation.

The rich man, on the other hand, is described as fearfully apprehensive lest his five brethren should come to the same place of torment in which he was himself confined:—dreading, most probably, the mutual recriminations which, in such a case, he knew full well would be copiously vented, though only productive, to each party, of accumulated woe. On this account particularly, we may suppose him to have been so anxious that his brethren might not die in a state of impenitence and alienation from God. And can any thing more awfully aggravate our conception of the horrors of despair, than the idea of bosom friends and beloved relatives thus mutually striving to enhance each other's woe, while they are together suffering the vengeance of eternal fire? From such a state of unutterable wretchedness may the God of all grace and mercy deliver us, through the merits and satisfaction of our Lord and Saviour Jesus Christ!—Pp. 366—371.

A Sermon, on Luke xiii. 23, 24,—“Religion not speculative, but practical,”—preached at St. Mary's, Oxford, Nov. 24, 1822, is appended to these Discourses, from which we quote the following, as particularly worthy of our congratulation.

A short word of admonition to those, especially of the juvenile part of our audience, who may be future candidates for the sacred office, shall close this discourse.

There are those, perhaps, whom it might be expedient to warn against a spirit of lukewarmness and indifference in the discharge of the duties attached to the ministerial character. But there is an opposite extreme, against which our subject leads us to suggest a caveat. The days in which we live are days of zeal and energy in the cause of religion; and we sincerely rejoice that such is the case. May zeal and energy abound among us more and more! We would, however, admonish our advancing coadjutors in the work of which we feel the weight and the responsibility, to bear in mind that zeal and energy, to answer the ends for which they are designed, the glory of God and the salvation of man, must be exercised under suitable control. They must be directed by knowledge and judgment, the result of mature reflection and deliberation: they must be aided by fervent prayer for the Divine blessing: they must be adorned and beautified with the eminently Christian grace of humility. For want of an adequate ballast the gallant vessel, exposing its wide-spread canvass to the inflating breeze, is tossed upon the wave at the mercy of the winds, the sport of every blast; at length it becomes a prey to the faithless ocean:—it is lost for ever, and the crew perish, consigned to the bowels of the deep. Oh then beware of defeating the grand object that is before you, or of hazarding the immortal souls which may be committed to your charge! Remember too, that the fault of one indiscreet individual is too readily attached to a multitude. Avoid, then, all doubtful and unprofitable disputations. Be on your guard against all those refinements and subtle distinctions in the field of theological pursuit, “which minister questions rather than godly edifying which is in faith.” Let it on the contrary, be your endeavour, by your respective examples, to induce others, “whereunto they have already attained,” to “walk by the same rule, to mind the same thing.” Thus will you imperceptibly gain the respect of those who are themselves entitled to *your* respect; even though your sentiments on some

points of minor importance should not be entirely coincident with theirs. Thus will you best subserve the cause of religion and of God in the world; promoting, as far as in you lies, that peace which it is the will of God should prevail in the "churches of the saints." Thus preferring practical godliness, deduced from spiritual principles, to the impertinencies of empty curiosity, and to the extravagancies of daring speculation, you will, "by well-doing, put to silence the ignorance of foolish men." Thus, in short, shining as lights in the world, deriving indeed your borrowed lustre from the effused radiance of the "Sun of Righteousness," but diffusing again his reflected beams on those who are around you,—you will, as Christians and as ministers, be executing the command of our blessed Saviour, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Pp. 509—511.

Mr. Knight enjoys a popularity of no inconsiderable value in the sphere of his ministry, and we most cordially wish him that satisfaction and result which his labours merit; and which, we doubt not, will finally crown his meritorious exertions.

LITERARY REPORT.

A Guide to the Church; in several Discourses: to which are added, Two Postscripts; the first to those Members of the Church, who occasionally frequent other Places of Public Worship; the second, to the Clergy. By the Rev. CHARLES DAUBENY, late Archdeacon of Sarum. Third Edition. London: Rivingtons. Bath: Bakewell. 1830. 2 vols. 8vo. Pp. cxxx. lvii. 369; 431. xci. Price 1l. 8s.

RARELY, if ever, has the Church had to boast of a more firm and uncompromising, and, at the same time, a more mild and amiable supporter of its pure and Apostolical constitution, than the late Archdeacon Daubeny. All his unwearied exertions, his professional energies, and his published writings, were devoted to her service; and the effects produced by them were not disproportionate to his earnestness in the cause. His *principal* work, "A Guide to the Church," had been out of print for several years before his death; but his mind was so engrossed with another object of such paramount importance, that he had no leisure to devote to its republication. It originally consisted of the first volume only, which was published in 1798; the second, in which the principles maintained in the "Guide" are maintained against the objections of Sir R. Hill, Bart., being added in

1799. The intrinsic value of the work, particularly as affording the most useful information for the younger Clergy, has rendered it a *sine qua non* among orthodox Churchmen; and we hail the new edition of it, which has just appeared, with the most unqualified satisfaction. A few points, in which it differs from former editions, are thus stated in the preface:—

Many notes of reference to the text of Sacred Scripture have been introduced, and placed at the bottom of each page. The notes of reference, which stood in the text of the former editions, have been withdrawn therefrom, and also placed at the bottom of the page. Many references to the author's *Vindiciæ Ecclesiæ Anglicanæ* have been introduced, together with a few quotations from that work, it being the editor's wish to render the author *his own* commentator, as much as might be.

A Memoir of the Archdeacon is prefixed to the "Guide," written in a pleasing and unaffected style, by his son-in-law, the present editor; and an Appendix is added to the second volume, containing extracts from his diary, and several prayers composed by him on particular occasions. The reader will here find a variety of highly interesting matter, exemplifying the christian temperament of Dr. Daubeny's character, and the fervent and consistent piety with which his conduct was invariably marked. We

offer our most unfeigned thanks to the editor, for these welcome accompaniments to one of the most useful and important works in the whole range of ecclesiastical literature.

A Sermon for the Sons of the Clergy in the Diocese of Durham, preached at St. Nicholas Church, Newcastle, Sept. 3, 1829. By WILLIAM, LORD BISHOP OF DURHAM. Oxford: Parker. London: Rivingtons. 1830. 8vo. Pp. 31.

SOUND doctrine, supported by solid argument, and conveyed in language so appropriate, that the most fastidious critic could scarce suggest the alteration of a single word, forms the characteristic excellence of all the writings of the Bishop of Durham; and the Sermon now before us is equally distinguished with his previous publications for this peculiar feature. From Matt. v. 13, 14, he proceeds, after some observations on the extraordinary progress of Christianity, and its striking adaptation for universal reception, to insist upon the duty which our Lord has inculcated upon his followers, in all times and ages of the world, to uphold his religion "*in spirit and in truth.*" With respect to the peculiar exigencies of the present day, and the special obligations which attach to the clergy and laity of our own communion, the following admirable observations must carry conviction to every reflecting mind. The importance of the subject will be an ample excuse for the length of the extract.

Here we may perceive the fallacy of two very opposite notions, entertained by different parties, hardly more at variance with each other than with Christianity itself. Sometimes it is alleged, that religion is merely a creature of the State, an invention of human policy, for the better government of mankind. Sometimes it is said to be so exclusively an affair between God and a man's own conscience, that any interference with it, on the part of the State, is iniquitous and oppressive. These opinions, both equally untenable, originate in a palpable misconception of the subject. It is demonstrable, that the Christian religion neither was, nor could have been, an human invention. The evidence of its truth, both external and internal, completely negatives the supposition. Never-

theless, it is so essentially beneficial, so absolutely necessary to the good of man, that no legislators or governors can be justified in disregarding its pretensions, when those pretensions have once been made known. True religion bears the stamp of Divine authority; false religions are the inventions of imposture or delusion. The latter no legislators can have a right to enforce; the former no earthly powers can set aside, or even neglect, with impunity. The State, therefore, not only has a right, but is in duty bound, to uphold it. The general good, and the good of individuals, require this; and so far from interference in this respect being oppressive or unjust, every body politic is deeply responsible for its discharge of this, the most sacred of all obligations. The contrary supposition seems to set at nought the belief of a Divine interposition in the affairs of states and kingdoms, and to forget that they are dependent on the will of Him "whose kingdom ruleth over all." To whom, indeed, can our Lord's admonitions in the text be more applicable, than to those whom the providence of God hath placed in high stations on the earth, to whom the charge of *rulers* is assigned, and whose special office it is to be "*the ministers of God for good.*" Fearful is the responsibility which every government incurs in this respect. In whatever hands the power may be placed, on the exercise of that power, with reference to this weightiest of all human concerns, may greatly depend the measure of good or evil with which the Divine Providence shall see fit to visit nations in their collective capacity, as well as the individual interests, temporal and eternal, of the millions of whom those nations are composed.

Still we are told, that "religion, even the Christian religion, is a concern of man with his Maker alone; a subject fitter for the closet than the senate; a subject, not for legislative enactments, but to be left to every man's private consideration, unbiassed by the favour or disfavour of the public voice." Indeed! how then shall either the legislative or the executive government of the country fulfil the injunction of that religion, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven?" How shall this precept be adequately fulfilled, if no public, no authoritative cognizance is to be taken of religious opinions? How can the light "*shine before men,*" how can it "*glorify our Father which is in heaven,*" if no efficient measures be adopted, to diffuse, to preserve, and to perpetuate its influence

throughout the social body? The injunction, in its full spirit and signification, seems scarcely more imperative upon individuals in their personal capacity, than it is upon the supreme powers of the State, collectively considered, so far as they are invested with means and capabilities of forwarding the same blessed purpose.—Pp. 14—17.

The venerable prelate then portrays the advantages arising to the people at large from a fixed establishment, and especially from such an establishment as that of the pure and Apostolical Church of England; he recommends a perfect intercommunity of interest and of feeling between the clergy and the laity; and concludes with deducing from what has been said, a powerful motive for their united efforts in the support of that particular institution which he had undertaken to recommend.

Liberalism Unveiled; or, Strictures on Dr. Arnold's Sermons. By the Rev. H. TOWNSEND POWELL, A. M., Curate of Stretton-upon-Dunsmore, Warwickshire. London: Cochran; Cock; Wix. 8vo. 1830. Pp. 30. 1s.

IN our review of Dr. Arnold's Sermons, while we bore willing testimony to the ability of the writer, and selected some passages of peculiar beauty and excellence, we felt it our duty at the same time to protest against his lax principles of religion, and certain liberal notions which he had unfortunately espoused. From the well-timed and judicious Strictures of Mr. Powell, we subjoin the annexed summary of non-essentials in the Doctor's religious system:—

DOCTRINE.

Every form of prayer may be dispensed with, because "unity of form is false unity." (93.)

The creeds may be dispensed with, because faith, in the ecclesiastical sense of the term, means opinion, (91), and "unity of opinion is false unity." (93.)

SACRAMENTS.

Baptism may be dispensed with, because "now people are born Christians." (89.)

The Lord's Supper may be dispensed with, because not the body and blood of Christ, but his words only can supply spiritual food to the soul. (313.)

DISCIPLINE.

Church discipline may be dispensed

with, because true Christians are united, "whether they belong to the Church, or are Dissenters." (95.)

The visible church may be dispensed with, because the kingdom of God does not exist at present in that sense." (205.)

CONDUCT.

The written law of God may be dispensed with, because "when we love God really, and desire to please him, we have outgrown it, and are a law unto ourselves." (155.)

And lest there should be any other check which might interfere with perfect liberty, Dr. A. seems to have provided against all such contingencies, because "every man may think as he will, and speak as he will, and teach as he will." (118.)—Pp. 25—27.

These opinions Mr. Powell, in a note, places side by side, with sundry texts of scripture, which exhibit their heterodoxy in the most glaring light. The concluding remarks of the pamphlet it would be equally an injustice to the writer and to Dr. Arnold, to withhold.

It is not possible for a moment to entertain the thought that Dr. Arnold is an infidel at heart. It would be the basest slander even to hint at such an imputation; there is an evident character of sincerity stamped upon his whole volume; but the best of men have erred, even he who afterwards laboured more abundantly than all, while he was inflicting grievous wounds upon the Church, verily thought that he was doing God service. Though we may admire the preacher, we cannot deny the tendency of his doctrines. Indifference to religious truth must open the door to infidelity. Though we may be conscious that the preacher writes from his heart, and may even feel that some kindred chord has been awakened in our own, still he who is truly attached to the Church of England must rise from the perusal of Dr. Arnold's sermons with a feeling of the deepest regret that a Clergyman, who plainly wishes to do so much good, and who can write so beautifully, should be so infatuated by the delusive sophistry of liberalism, as to imagine that christian charity is seen in an indifference to the truth of christian doctrines; and that christian liberty absolves a minister of the Church from his solemn engagement to defer to her authority.—Pp. 29, 30.

The Expedience and Method of providing Assurances for the Poor; and of adopting the improved Constitu-

tion of Friendly Societies, &c. By H. D. MORGAN, M. A. Oxford: Parker. London: Rivingtons. 1830. 8vo. Pp. 56.

WE were happy, in our last number, to submit to the notice of our readers Mr. Morgan's laborious and learned work on "Marriage and Divorce;" and we are no less pleased in directing public attention to the little tract, just published by the same author, which stands at the head of this article. It is written in the genuine spirit of Christian philanthropy; and will serve not only as a useful guide, but as a persuasive monitor, to those who are engaged in promoting the cause of which Mr. M. is a most powerful advocate. That cause is generally allowed to be most important; and we only abstain from a more lengthened discussion of its merits on the present occasion, as we shall shortly be called to a more extended view of the subject, when the Prospectus of the "Clergy Mutual Assurance Society" is ready for circulation. We shall not then forget to do ample justice to the pamphlet before us.

Popular Lectures on Biblical Criticism and Interpretation. By W. CARPENTER. London: Tegg. 8vo. 1829. Price 12s.

THIS volume is an interesting and useful companion to Mr. Carpenter's "Scripture Natural History," noticed in our Number for April, 1828, and, like that work, adapted to "the unlearned Christian, whose wish it is to study the Bible to advantage, and to derive immediately from the fount of inspiration those rich and copious streams of the Divine beneficence and mercy which gladden the creation of God." Our Author has made ample use of the biblical works of other writers, to whom he has frequently made his acknowledgments. Those, however, who are desirous of fully investigating the literary history, criticism, and interpretation of the Bible, would do well to consult Mr. Hartwell Horne's Introduction to the Critical Study and Knowledge of the Scriptures, especially the sixth (and last) edition, in which he has laboured suc-

cessfully to guard inexperienced students against the glosses of the Neologian School, and other erroneous interpretations. To the volume before us, there is appended a vocabulary of the symbolical language of Scripture, and, what is too often wanting in books—an index. The labours of Mr. Carpenter are well suited to the persons for whom he intended them; and to such we have pleasure in recommending these useful and "Popular Lectures."

A Common-place Book to the Fathers, containing a Selection of Passages, from the Primitive Writers, opposed to the Tenets of Romanism. By the Rev. W. KEARY, Rector of Nunnington. London: Hurst and Co. Dublin: Curry. 1828. 8vo. pp. 232. 6s.

OUR attention was called to this little work, as likely to be serviceable in the compilation of our memoranda of the Early Fathers. It may be useful, perhaps, in directing the student to a series of passages in the Patristical writings, from Justin Martyr to Augustine, opposed to the Romish Creed; and in showing how this species of testimony on any particular doctrine, may be collected and digested in a common-place book. Beyond this, however, it has no great merit to recommend it. The papal tenets are first briefly stated, and then opposed by quotations from some of the above-mentioned writers, of whom a brief account is given in the author's Introduction. The citations are translated into English, with the authorities at the bottom of the page. We observe, however, that the translations from the Greek Fathers are all made from the Latin version; for what possible reason we are altogether at a loss to conjecture. It will be seen also, from the following list of the doctrines brought under review, that the catalogue is by no means complete: 1. Tradition; 2. Supremacy and Infallibility; 3. Transubstantiation; 4. Purgatory; 5. Invocation of Saints; 6. Image Worship; 7. Prayer in an Unknown Tongue; 8. Justification. No notice whatever occurs of the Seven Sacraments, the refusal of the cup to the laity, &c. &c. &c.

SERMON FOR GOOD FRIDAY.

JOHN XIX. 30.

It is finished.

NOTHING can have a greater tendency to awaken in our minds a feeling of pious gratitude, than those festivals which our Church has set apart in commemoration of the life, sufferings, and death of our blessed Saviour. Their recurrence at stated times reminds us of our deep obligation to the Son of God, and preserves us from forgetfulness of the mercies of his redeeming love. They are respectable, too, from their antiquity; having been observed by the members of the primitive Church; and their utility was justly estimated by the wisdom of our Reformers. Among these festivals, there is none which has a more powerful claim upon the serious attention of Christians, than the one which we this day celebrate "in remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." On this day all the types and shadows of the Mosaic dispensation received their completion; and that which had been indistinctly pre-figured, was "*finished*." No one whose understanding is unwarped by prejudice, can possibly doubt whether Jesus Christ was the person shadowed out by the Jewish sacrifices; nor can it be doubted, whether he fulfilled, in his sacred body, that which had been for ages foretold. If we consider the nature of any of those rites which were enjoined to the Israelites by the express command of God, we cannot but perceive their reference to some ulterior object. It is true, indeed, that this object was unknown to the Israelites in general, the knowledge of it being vouchsafed to very few; but in this, as well as in the other modes of revelation which the Almighty has thought proper to adopt, his wisdom is fully justified. The human mind being at that period in a corrupt and polluted state, was unable to comprehend the spiritual intent of the Levitical sacrifices; and, therefore, too often rested in the outward observance of the typical rites; and these having a powerful effect on the imagination, were better calculated to engross their attention, than the hidden mysteries which they contained. Thus, with regard to the paschal lamb, which is the most prominent type of the Saviour,—it could only be efficacious in procuring pardon for the offender, inasmuch as it was the representative of "*the Lamb slain from the foundation of the world,—the Lamb of God, which takes away the sin of the world*." For we are assured by the best authority, that the blood of animals has no power in itself to appease the wrath of God. "It is not possible," says the author of the Epistle to the Hebrews, "that the blood of bulls and of goats should take away sins." Under the expression "bulls and goats," all animals are included. If we consider any of the other sacrifices and rites, we shall find the same relation to that sacrifice, which in the fulness of time was to be offered up for the sins of the whole world. The sacrifice, then, which we this day celebrate, is the centre in which all the others met;—it is the point to which various prophecies had verged during the course of many generations. This is the day on

which the gracious purpose of God to fallen man was "*finished*," and the furiousness of his anger turned away.

The atonement of Christ, which we thus commemorate, is of the utmost importance; it is the fundamental doctrine of Christianity: for unless we hold this article of belief, the Scriptures must appear a tissue of absurdity, contradiction, and falsehood. The Levitical sacrifices must appear a system of unmeaning priestcraft, and totally irreconcilable with the Gospel. But when we admit the truth of Christ's atonement, all discrepancies vanish, and the Scriptures display a singular harmony. Then, we not only see the utility of the Jewish rites, but we also obtain a valuable proof of the good providence of God watching over the interests of his fallen creatures. The redemption of man by this atonement, is the object which the Almighty has ever had in view since the fatal transgression of the first Adam. It was the substance of the promise made to him; it was intimated to the patriarchs, and, as we have seen, was proclaimed in the law. When Adam by his disobedience had transgressed the command of God, no future obedience on his part could procure reconciliation with the God whom he had offended. Perfect obedience was his duty, and life and death depended upon it: therefore, when this was once neglected, the reward was irretrievably lost, and punishment consequently ensued. This unhappy effect of Adam's transgression was not confined to himself and his guilty partner, but was entailed upon his posterity. Mankind are equally unable to obtain pardon by obedience; they have received sin and weakness as their inheritance, and are exposed to the awful punishment attendant on it. "The wages of sin," says the apostle, "is death." There being no escape, as far as regarded themselves, nothing remained but a fearful looking forward to judgment. Such was the state of man when wisdom and mercy interposed, and devised a method of reconciliation and pardon; thus enabling the sinner to escape the visitation of Almighty wrath, without compromising the immutable justice of God. This most important deliverance was effected by the humiliation, suffering, and death of the eternal Son of God: "God having made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

If we survey the universe in which we dwell, and contemplate the various works of creation; if our thoughts soar to the starry firmament, and wander among the celestial orbs,—or if we confine them to the minutest insect which crawls,—the wisdom and goodness of the Creator are conspicuous, and we cannot but exclaim with devout admiration, that "the earth is full of the goodness of the Lord." But how much greater is the admiration which is excited by the wisdom and goodness of his redeeming love! The redemption which Christ has purchased by his death, is the redemption of the soul from eternal death;—that soul with which the whole world is unworthy to be put in competition, and which is unable, if given in exchange, to free it from the punishment it would otherwise have suffered. With what unfeigned gratitude, then, ought we to contemplate the loving-kindness of our Redeemer! With what thankfulness ought we to commemorate his mercy, in thus dying to save us; in

thus submitting to a cruel, lingering, temporal death, in order to rescue us from the bitter pains of eternal death! It was his tender compassion for our fallen estate, which induced him to intercede for us, and to "make his soul an offering for our sins," "the just for the unjust, that he might bring us to God." It was his tender love for man which caused him to become incarnate,—to pass a life of sorrow, and to be acquainted with grief. For us men, and for our salvation, he was betrayed, buffeted, mocked, and spit upon, and suffered an ignominious death. He fully knew the importance of the work in which he was engaged, and, consequently, shrunk not back from the necessary pains. Every action of his life afforded a proof of the beneficence of his nature, and displayed kindness and compassion for those who were thirsting for his blood. The bitter agony of the cross produced no change,—and in his dying moments he prayed for his unrelenting foes, saying, "Father, forgive them, for they know not what they do." Although the stubborn heart of man was unsubdued by the solemn spectacle, nature sympathized with her expiring Lord, and silently rebuked his hardened impiety: the sun withdrew his beams from beholding such a prodigy of wickedness, and the earth shook to her centre. In that awful hour, however, in which the Saviour breathed forth his spirit, he accomplished the object of his sufferings and death; he completed the plan of mercy and deliverance, and "opened the kingdom of heaven to all believers." With his last breath, he exclaimed, "*It is finished!*" then bowed his head, and gave up the ghost.

"*It is finished!*" Who that hears these thrice hallowed words can contemplate with indifference the solemnities of this day? "*It is finished!*" The great work of redemption is completed, and man, fallen man, is once more restored to the favour of his God. The middle wall of partition between Jew and Gentile is broken down, and all the world is become as one people;—subject to the laws of one common Lord, and capable of being partakers of the salvation thus procured by one Redeemer.

In celebrating the redemption of the world, by the death and passion of our Saviour Christ, we must recollect, that although this redemption is the free, unmerited gift of God, through his beloved Son, yet as it is a covenant into which he has graciously entered with his creatures, there are certain conditions to be observed by us, that we may participate in the promised blessings. The condition imposed upon Adam, in the covenant into which God entered with him, was obedience;—life was the promised reward, "This do," said the Almighty, "and thou shalt live." But the condition required of us is more suitable to fallen creatures;—life is promised to us on the condition of faith; "Believe on the Lord Jesus Christ," said the Apostle to the Philippian jailor, "and thou shalt be saved." In order to be partakers in the salvation which, as on this day, was accomplished for us, we must "believe on the Lord Jesus Christ;" or, in other words, we must place all our hopes of acceptance with God, in the merits of his atoning blood. Faith thus becomes the connecting principle which unites the sinner to Christ, and enables him to plead in his behalf the merits of the ever-living Redeemer. Although faith is the

only mean whereby we can obtain salvation, yet obedience is equally necessary to qualify us for it. "If ye love me," says our Lord, "keep my commandments." And again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." If our faith be sincere, it will necessarily produce the fruits of obedience, because they as certainly follow a true and living faith, as the blossom is succeeded by the fruit.

Let us then, in conclusion, endeavour, with God's assistance, to bring forth fruits meet for eternal life. Let us meditate with profound humility and gratitude on the stupendous event which we this day celebrate, and let us show forth our gratitude to God our Saviour, "not only with our lips, but in our lives; by giving up ourselves to his service, and by walking before him in holiness and righteousness all our days."

F.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. IV.

FIRST CENTURY.—THE APOSTOLICAL FATHERS.

HERMAS.

Hermas, omni simplicitate plenus, et innocentia magna.—Herm. Past. Vis. I. 2.

AMONG the persons to whom St. Paul addresses salutations at the close of the Epistle to the Romans, is HERMAS, who is generally identified with the Apostolical Father of the same name. This solitary record is all that occurs concerning him in the New Testament, from which we learn that he was in some way connected with the Church at Rome, when St. Paul's Epistle was written; and if the work, which bears his name, was really his production, he was still at Rome when Clement was Bishop. To this work we are also indebted for the few particulars which are known of the life of its author. Before his conversion to Christianity, he seems to have possessed considerable wealth, which he dissipated in idle extravagances, (Vis. III. 6.); and even after his reception of the faith, he was frequently weak enough to administer to the excesses of his yet unbelieving family. (Vis. I. 2, 3.) Of the means by which his conversion was effected nothing is known; and it was long before his own belief inspired him with resolution to restrain his wife and children from their impieties, and to persuade them to repent and believe the Gospel. He was at length, however, roused from his sinful neglect; and though he was no less indulgent than before, he applied himself with earnest zeal to the task of their reformation, which, by the divine blessing, he was at length enabled to effect. His charities, which were before considerable, became now more extensive, and his labours were incessant in diffusing the knowledge of Christianity. The ardour and the success of his

exertions procured him many enemies among the luke-warm brethren, who shrunk from the earnestness of his exhortations, and the terror of his warnings. Still he was not to be deterred from the course which had been pointed out to him; and he ceased not, throughout his life, to exhort sinners to repent and save their souls. It seems also, that on more than one occasion, he was made a special instrument of Providence to warn the infant church of the trials which were about to come upon it, and to urge its members to be patient and persevering unto the end. The time and manner of his death are equally uncertain. It is merely stated in the Roman Martyrology, that "being illustrious for his miracles, he offered himself at last an acceptable sacrifice unto God."

The only work which goes under the name of Hermas, is entitled, "*The Shepherd*," from the circumstance that the angel, who is the principal actor in it, is represented in the pastoral habit and character. It is divided into three parts, or books, of which the first contains four visions; the second, twelve *commands*; and the last, ten *similitudes*. The Greek original is entirely lost, with the exception of a few fragments, which are preserved in the works of later writers. These, however, are sufficient to show, that the Latin translation, which we still possess, is not, as some have maintained, an imperfect analysis, but a faithful version, of the original; and, in substance, the same work as that which was known to the first Christians. Of the intrinsic merits of the work itself, the most widely different opinions have been entertained, both in ancient and modern times. While it has been greeted on the one hand by the most extravagant praises, and even read in churches as part of the canon; it has been stigmatized on the other, as a visionary and worthless production, replete with childish fancies, and heretical notions. The latter judgment is unquestionably too severe. That it contains many excellent precepts, and sound doctrinal testimonies, may readily be proved; and the passages which have been produced in favour of the Arian and Novatian heresies, being directly contradicted by others of a contrary tendency, may fairly be regarded as interpolations. The visionary character of the book is indicative of the peculiar bent of the writer's temper, but in no way detracts from the orthodoxy of his sentiments, or the honesty of his views.

Of the antiquity of "*The Shepherd*," there is earlier testimony than can be produced in favour of the *Catholic Epistle* of Barnabas. But though it is quoted by Irenæus (Hær. IV. et ap. Euseb. H. Eccl. IV. 8.) with great respect, the learned do not agree upon the question of its genuineness. Of the moderns, Pearson, Bull, Cotelierius, Wake, and Lardner, are among the most powerful advocates in its favour; and Cave and Usher entertain great doubts respecting it; and Scultetus, Daillé, and Mosheim, reject it with the most sweeping censures. In the early ages, it is quoted, as we have seen, by Irenæus; and Clemens Alexandrinus makes frequent citations from it, and sometimes expressly as the writing of Hermas mentioned by St. Paul in Rom. xvi. 14. (Strom. I. p. 311, A. 356. B. II. p. 360, D. 379. B. et alibi sæpius.) Origen, in one place, (Comm. Ep. Rom. p. 411. D.) believes it to have been written by *divine inspiration*; and, though he

is not always so positive in this opinion, does not hesitate to assign it to *Hermas*, as the author. St. Jerome (Cat. Script.) speaks of it as a "profitable book," and says that it was read as such in some churches; but elsewhere (Comm. in Habac. i. 14.) he condemns it as apocryphal. Tertullian, before his lapse into Montanism, entertained a great respect for it. (de Orat. 12.), though he afterwards rejected it with contempt; and Eusebius, (Ecc. Hist. III. 3.), while he rejects it from the canon, states that it was read in churches as useful to edification. These authorities are also nearly unanimous in ascribing the work to *Hermas*, who is mentioned by St. Paul.

In the middle ages, "The Shepherd" was generally regarded as the production of *Hermes*, brother of Pope Pius; and this supposition is reconciled with the testimonies above cited, by understanding them to refer to *Hermes*, mentioned together with *Hermas*, in Rom. xvi. 14. But in all the copies now extant, the name is distinctly *HERMAS*; and though, in some of the citations which are given in other writers, it is written *Hermes*, the various readings strongly favour the other reading. Baronius also expressly states that the brother of Pius was alive, A. D. 164; at which period, supposing him to be the same with the person mentioned in the Epistle to the Romans, he must have been at least one hundred and thirty years of age.

For ascertaining the time at which "The Shepherd" was written, there are certain internal marks in the work itself, which may be employed with tolerable exactness. It appears from the end of the Second Vision, that Clement was then Bishop of Rome; and there are several intimations that the Christians were on the eve of some impending calamity. (See Vision II. 2, 3; IV. 3). Now it will be seen hereafter that the most probable date of Clement's episcopacy lay between the years 91 and 100; so that the persecution under Domitian in the year 94, was that which the writer appears to have had in view. Those, indeed, who place Clement higher, understand the predicted trials of the destruction of Jerusalem; but the statement in Sim. IX. 16, that all the Apostles were now dead, is at variance with such an hypothesis. Indeed, the "wild beasts, the scourgings, the imprisonments, and crucifixions," to which the Christians had already been exposed, (Vision III. 2) agree so well with the persecutions under Nero, that those horrors may fairly be inferred to have passed away. Lardner refers the passages above cited to the sufferings of the Church in Trajan's reign, and conceives *Hermas* to have written in the year 100. This, however, was the year in which Clement died; so that the presumption is clearly in favour of Domitian's persecution. The most probable date, therefore, of the Shepherd of *Hermas* seems to be that which Tillemont has assigned to it, who supposes it to have been written about the year 92.

The following is a summary of the contents of the three books:—

BOOK I.—*Visions.*

1. *Hermas* rebuked for sinful thoughts, and neglecting to chastise his children.
2. The sin of *Hermas*, in not restraining his wife and children, again pointed out.

3. Of the church triumphant, and of reprobation.
4. Of impending persecutions.

BOOK II.—*Commandments.*

1. Belief in one God.
2. Against detraction; and of alms-giving.
3. Against lying and dissimulation.
4. Of divorcing an adulteress.
5. Of sadness of heart, and of patience.
6. Of the suggestions of two angels, which attend on every man.
7. Of fearing God, and resisting the devil.
8. Of eschewing evil, and doing good.
9. Of daily prayer, to be made without doubting.
10. Of grieving the Spirit of God within us.
11. Of trying spirits and prophets; and of a twofold spirit.
12. Of a twofold desire; God's commands not impossible; and the devil not to be feared by true believers.

BOOK III.—*Similitudes.*

1. As we have here no abiding city, so we should seek one to come.
2. As the elm supports the vine, so the prayers of the poor assist the rich.
3. As green trees in winter cannot be distinguished from dry, so neither can the righteous from the wicked in this world.
4. As in summer green trees are distinguished from dry, by their fruit and leaves, so in the world to come shall the righteous be known from the wicked, by their happiness.
5. Of fasting, and bodily cleanness.
6. Of voluptuous men; their death and punishment.
7. Of fruits meet for repentance.
8. Of the elect and the penitent; and the rewards apportioned to their good works.
9. Of the mysteries of the church militant and triumphant.
10. Of repentance and almsgiving.

In order to furnish the student with some idea of the nature of the work, we first select the second command of the second book. Antiochus, a monk of Palestine, who flourished about A. D. 614, has preserved a portion of the original Greek in his 29th and 98th Homilies, which we also subjoin. The Greek corresponds with that part of the Latin which is enclosed in brackets. The conclusion of the command is a good practical commentary on our Saviour's precept in Matt. v. 42.

MANDATUM II.

De fugienda obtreactione, et Eleemosyna facienda in simplicitate.

Dixit mihi: Simplicitatem habe, et innocens esto; et eris sicut infans, qui nescit malitiam, quæ perdidit vitam hominum. [Primum de nullo malè loquaris, neque libenter audias male loquentem. Sin verò, et tu audieris; particeps eris peccati male loquentis; et credens, tu quoque peccatum habebis; quia credidisti malè loquenti de fratre tuo. Perniciosa est detractio, inconstans Dæmonium est: nunquam in pace consistit; sed semper in discordiâ manet.] Contine te ab illâ, et semper pacem habe cum fratre tuo. Indue constantiam sanctam, in qua nulla sunt peccata, sed omnia læta sunt. [Et benefac de laboribus tuis. Omnibus inopibus da simpliciter, nihil dubitans cui des. Omnibus da. Omnibus enim Deus dari vult de suis donis.] Qui ergo accipiunt, reddent rationem Deo, quare acceperunt, et ad quid. Qui autem accipiunt fictâ necessitate, reddent rationem; qui autem dat, innocens erit. Sicut enim accepit à Domino, ministerium consummavit, [nihil dubitando cui daret, et cui non daret; et fecit hoc ministerium simpliciter gloriosè ad Deum.] Custodi ergo Mandatum hoc, sicut tibi locutus sum; ut pœnitentia tua simplex inveniatur et possit domui tuæ benefieri: et cor mundum habe.

Καλὸν οὖν ἐστίν, ἐπὶ μηδενὸς καταλαλεῖν, μηδὲ ἡδέως ἀκούειν καταλαλῶντος. Εἰ δὲ μὴ, καὶ ὁ ἀκούων ἔνοχος ἔσται τῆς ἁμαρτίας τοῦ καταλαλῶντος, εἰαν πιστεύσῃ τῇ καταλαλίᾳ. Ὁ γὰρ πιστεύσας, ἔξει κατὰ τοῦ ἀδελφοῦ αὐτοῦ. Ὡ πόσον πονηρά ἐστὶν ἡ καλαλία, ἀκατάστατον δαιμόνιον, μηδέποτε εἰρηνέον, ἀλλὰ πάντοτε ἐν διχοστασίαις κατοικοῦν. Καλὸν οὖν ἐστίν, ἐκ τῶν ἰδίων κόπων, ὧν ὁ Θεὸς ἐπιχορηγεῖ, πᾶσιν ὑστερουμένοις παρέχειν ἀπλῶς, μηδὲν εἰστάζοντα, τίνι ὄψ, τίνι μὴ ὄψ. Πᾶσι γὰρ ὁ Θεὸς διδοσθαι θέλει ἐκ τῶν ἰδίων ὠρημάτων, καὶ μὴ διακρίναι τίνι δῶ, ἢ τίνι μὴ δῶ. Ἢ γὰρ ἱακονία αὕτη ἀπλῶς τελεσθεῖσα, ἐνδοξος ὑπάρχει παρά τῷ Θεῷ.

The peculiar character of the work is more distinctly marked by the following extract from the third book (Vision IX. 12), which is more particularly quoted as bearing unequivocal testimony to the pre-existence, the eternity, and consequent divinity of Christ:—

Primum omnium, Domine, inquam, hoc mihi demonstra. Petra hæc, et porta quid sunt? Audi, inquit: Petra hæc, et porta, Filius Dei est. Quonam pacto, inquam, Domine, petra vetus est, porta autem nova? Audi, inquit, insipiens, et intellige. Filius quidem Dei omni creaturâ antiquior est, ita ut in consilio Patri suo adfuerit ad condendam creaturam. Porta autem propterea nova est, quia in consummatione in novissimis diebus apparebit, ut qui assecuturi sunt salutem, per eam intrent in regnum Dei. Vidisti, inquit, lapides illos, qui per portam translati sunt, in structuram turris collocatos; eos verò, qui non erant translati per portam, abjectos in locum suum? Et dixi: Vidi, Domine. Sic, inquit, nemo intrabit in regnum Dei, nisi qui acceperit nomen Filii Dei. Si enim civitatem aliquam volueris intrare, et civitas illa cincta sit muro, et unam habeat tantummodò portam; numquid poteris aliâ intrare civitatem illam, nisi per portam quam habet? Et quonam modo, inquam, Domine, aliter fieri potest? Sicut ergo, inquit, in illam urbem non potest intrari, quàm per portam ejus: ita nec in regnum Dei potest aliter intrari, nisi per nomen Filii ejus, qui est ei carissimus. Et dixit mihi: Vidisti turbam eorum qui ædificabant turrin illam? Vidi, inquam, Domine. Et dixit: Illi omnes Nuncii sunt dignitate venerandi. His igitur veluti muro cinctus est Dominus. Porta verò Filius Dei est, qui solus est accessus ad Deum. Aliter ergo nemo intrabit ad Deum, nisi per Filium ejus. Vidisti, inquit, illos sex viros, et in medio præcelsum virum illum ac magnum, qui circa turrin ambulavit, et lapides de structura reprobavit? Vidi, inquam, Domine. Ille, inquit, præcelsus, Filius Dei est: et illi sex Nuncii sunt dignitate conspicui, dextra lævaque eum circumstantes. Ex his, inquit, excellentibus Nunciis nemo sine eo intrabit ad Deum. Et dixit: Quicumque ergo nomen ejus non acceperit, non intrabit in regnum Dei.—(Compare John xiv. 6.)

After a declaration so completely intelligible, even in the midst of much that is visionary and hyperbolic, no great importance can be attached to those passages which have been supposed to savour of Arianism. In Sim. V. 2. also, the Son of God is introduced in the double capacity of a son and a servant, in allusion to his two natures, divine and human. The doctrine also of a *single repentance*, which is maintained in the fourth command, and said to have originated the Novatian heresy, cannot, consistently with other contexts, be understood without some limitations. It should seem that the writer's object was to enforce in strong terms the danger of frequent lapses into sin, and especially into the sin of adultery; and that in pursuing this object he has used an expression which is liable to misinterpreta-

tion. Cyprian, the great anti-Novatianist, has advanced in a tone somewhat similar; *Nulla venia ultra delinquere, postquam Deum nosse cœpisti*: meaning that men should not *indulge themselves in sin*, not that there was no hope of pardon from God.

It is now time to bring our observations to a close; and we shall, therefore, only refer to the opinions of Hermas respecting the efficacy of Baptism. He affirms (Vision III. 3) that *the Christian's life is, and shall be, saved by water*: and again (Com. IV. 3), that remission of sins belongs to this rite. To the same effect he observes, in Sim. IX. 16. *Antequam accipiat homo nomen Filii Dei, morti destinatus est: at ubi accepit illud sigillum, liberatur a morte, et traditur vitæ. Illud autem sigillum aqua est*; &c. Hence, he clearly looked upon baptism as a means of justification and salvation.

The *Editio Princeps* of this Father is that of H. Stephanus; printed at Paris in 1513. Subsequently his "Shepherd" has generally been published together with the *Epistle of Barnabas*; the best editions of which were enumerated at the end of our last Number.

THE RUBRICK OF THE CHURCH OF ENGLAND, examined and considered; and its USE and OBSERVANCE most earnestly recommended to all its Members, according to the intent and meaning of it. By THOMAS COLLIS, D. D. of Magd. Coll. Oxon. London, 1737.

(Continued from p. 118.)

THE new moons, the same with the prime, or golden number, which fall in each year of the cycle, are not set down, according to the day of each month, in any of the large Common Prayers; neither are the calends, nones, and ides put down in the fourth column, which was the method of computation used by the old Romans and primitive Christians, instead of the days of the month; and still useful to such who read either ecclesiastical or profane history.

In the office of Baptism, at the end of one of the Collects, there is a whole word left out. For the fourth Sunday after Easter, after the Collect it is thus, 1 St. James i. 17. In the sixty-eighth Psalm, verse 4, there is *yea*, instead of *Jah*, for *Jehovah*; but that mistake must be owned to be of longer date. In the third verse of the hundred and tenth Psalm, there seems to be another mistake. "In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the womb of the morning."

"For at that time when thy power shall display itself, and the apostolical forces, ready for their mission, shall march out to subdue the world to thy sceptre, the several nations shall readily submit themselves to thy jurisdiction and sacred laws: this inauguration of thine being attended with as many votaries and subjects, as there are 'drops of dew in a morning upon the grass.'"—*Nicholls's Paraphrase upon the Psalms.*

"That in the day of the Messiah's power, the people should not be frightened to obedience, with thunder-claps and earthquakes, (as at Mount Sinai,) but should come and yield themselves as a free-will offering unto him; and yet their number be as great as the drops

of the dew which distil in the morning."—*Stillingfleet's Origines Sacrae*, Book II. chap. 7, p. 141.

By these comments, should not the latter part of the verse rather run thus?—The birth of thy womb is as the dew of the morning.

The proper Psalm for the Morning Service for Good Friday, instead of the 40th, is the 60th, &c. And if the Archbishop and the Bishop of London had not lately interposed, and taken some care about these affairs, we should in a very little time have been forced to have recourse to the Scotch editions. An Oxford one was formerly very valuable, and might no doubt be so again, if the delegates of the press would but resume their power of appointing correctors of it.

A General Thanksgiving.

This is said to be composed by Bishop Saunderson. Though the particular clause in this is only ordered to be said, when any that have been prayed for desire to return praise: yet has it been used for women that come to be church'd, besides the thanksgiving after child-birth.

A Prayer of St. Chrysostom.

This prayer, as it is put up by the minister for the people, is usually read with a different, *i. e.* a lower voice, than the rest. As is the address, or the humble access to the Holy Communion:—"We do not presume," &c.

The order for the Administration of the Lord's Supper, or Holy Communion.

As we have already seen that the morning and evening services were agreeable to divine canons, in the delivery of God's own law; so has our Church ordered every Lord's-day to be celebrated with more services, from the same law, than any of those ordinary days. "And on the Sabbath-day, two lambs of the first year, without spot, and two tenth deales of flour, for a meat-offering, mingled with oil and the drink-offering thereof."

In choirs this service is performed at the communion table, after the playing of a voluntary, or the singing of the Trisagium, *i. e.* the "Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory.—Glory be to thee, O Lord most high."

In parish churches it is said at the communion table too, where it can conveniently be there said after the singing of a psalm.

So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate at least some time the day before.

If this was any ways executed, the minister would not only know how to place upon the table so much bread and wine as he should think sufficient, but it would likewise prevent some open and notorious evil livers from communicating, before the congregation were satisfied of their repentance; as it might also the coming of some persons from other churches. There was not long ago, in Hants, a quack doctor and surgeon, who was frequently known to thrust himself into some neighbouring church or other, that never went to his own, nor indeed any where else, though the canon expressly says,

that none shall come from another church, and that the churchwardens shall assist the minister in making a discovery of such persons. Canon 28.

The table at the communion time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said.

By Canon 82, the table is to be covered in time of divine service, with a carpet of silk, or other decent stuff; and with a fair linen cloth at the time of the ministration of the holy sacrament. This fair white linen cloth upon the communion table is called *Palla Altaris*, as the fair linen cloth that covers the elements, when all have communicated, is called the Corporal or *Corporis Palla*.

And the Priest standing at the north side of the table shall say the Lord's Prayer, with the Collect following, the people kneeling.

When we were upon the Rubrick before the first Lord's Prayer, we took notice that there was such a general order there, that it might be imagined that there would be no occasion for any further directions about that; but amongst the several that we meet with afterwards, this now before us is one, and which we promised then to say something of, when we came to the service itself.

And the Priest standing at the north side of the table —

For all this plain direction, how often do we see in some of the greatest churches, nay, in some of our choirs, nay, in some Cathedral Churches, the officiating person, kneeling here, at the Collects for the King, and at the Prayer for the Church Militant here on Earth!

— shall say the Lord's Prayer, with the Collect following, the people kneeling.

From hence we here observe, that the Minister may be supposed to say the Lord's Prayer, Amen, and all by himself (the Amen not being differently printed) with the Collect following.

Then shall the Priest, turning to the people, rehearse distinctly, i. e. clearly, plainly, (or perhaps with something of a pause between them) all the Ten Commandments.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying, Let us pray.

From "standing as before," some read the Collect standing, as they rehearsed the Commandments. But if that was designed, there would nothing have been said here. Standing as before, refers to the Priest standing at the north side of the table, before he is ordered to turn to the people. When the Commandments are read by him, he directs himself to the people; when he comes to the Collects, he directs himself to the Almighty by prayer.

After the Collect for the day, the Priest shall read the Epistle, saying, The Epistle, or if the word FOR is before it, then saying, The portion of Scripture appointed for the Epistle, is written in the — chap.

of —, beginning at the — verse. And the Epistle ended, he shall say, Here endeth the Epistle, or the portion of, &c.

What may occasion some people's still saying after it, "Glory be to thee, O Lord," &c. "Thanks be given to God," was its being ordered so in King Edward's time.

Then shall be read the Gospel (the people all standing up) saying, The Holy Gospel is written, &c. And the Gospel ended, shall be sung or said the Creed following, the people still standing as before, without saying any thing, after the Gospel is ended, as there is after the Epistle; the Gospel being supposed to be continued on in the Creed.

Then shall the Curate declare unto the people what Holidays or Fasting days are in the week following to be observed, i. e. lest the people should be for observing such days as were abrogated by law.

Some Holidays are retained in our calendar, dedicated to persons of sanctity, as days for payment of rent; or were remarkable in the course of the law, or adapted to some other secular account; but without any regard of being kept holy by the Church.

By the *Fasting days* here, are chiefly meant those in the Table of the Vigils or Fasts, and days of abstinence. Not but that Government fasts and thanksgivings are to be given notice of here; but not by *reading the proclamation*, but the minister says, By a Proclamation sent by the Bishop, as enjoined by the King and Council, I give notice, &c.

And then also, if occasion be, shall notice be given of the Communion.

The Author of a Rational Illustration of the Book of Common Prayer is of opinion, that it was the intent of the Revisers, that when there was nothing in the Sermon itself preparatory to the Communion, both this and the other Rubrick should be complied with, viz. by giving notice in this place, that there will be a Communion on such a day, and then reading the exhortation after sermon is ended. See chap. vi. sect. 8. p. 282.

If the minister that is to officiate the next Sunday be there to read the exhortation after sermon is ended, there is very little occasion of notice being given here.

If occasion be, rather signifies, that the Curate that officiates then, may be only a Deacon, or it may be a stranger, that is not to administer the Sacrament the next Sunday; and then it is most proper to have notice of the Communion given here, and the Banns of Matrimony published, and Briefs, Citations, and Excommunications read.

The Banns of Matrimony are not to be denied now, but the right time is when the persons are marrying.

It looks very likely, that whatever is ordered here, was designed to be done only on Sundays.

The obligation for the reading a whole Brief cannot be well supposed. The congregation must needs be excited to a much higher degree of charity than ordinary, to have those paragraphs read to

them that respect Quakers, or separate congregations, or by hearing a parcel of justices or commissioners' names, that are perhaps dead or else removed. The sum, with the particular circumstances of any Brief, is as much as can be fairly required.

And nothing shall be proclaimed or published in the Church, during the time of divine service, but what is prescribed in the rules of this Book, or enjoined by the King, or by the Ordinary of the place.

The use that some would make of this is, that the King, or Bishop of the diocese, may add or alter. No; the word *enjoined* only respects proclamations, or other such notices, as the alteration of the names of the King, Queen, or Royal Progeny, and hath no relation to the service, it being unlawful to make any other alteration, but by the whole Convocation and Parliament, as it is ordered in the Act of Uniformity.

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion, i. e. when there is no Communion he may think it convenient to say the first, second, third, fourth, or eleventh, of these sentences.

When there is a Communion, whilst as many of these sentences are in reading as will suffice for the alms and oblations to be collected, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people.

Other devotions of the people being mentioned after alms for the poor, and alms or oblations in the following prayer; and the sentences, from the sixth to the ninth, respecting only the maintenance of ministers, and which are therefore omitted in all chapels or collegiate churches, it should seem that there was a collection designed for the use of the minister, especially where the stated incomes are not a competent maintenance.

St. Paul prescribes, and the ancient Church used to have, collections every Sunday; however, no Church should fail of a collection every Sacrament day, be there never so little collected.

— *And reverently bring it to the Priest, who shall humbly present and place it upon the table, i. e. he shall appropriate it to holy uses: as whoever gave any lands or endowments to the service of God, the tender of it was made upon the altar by the donor on his knees.*

And when there is a Communion, the Priest shall then place upon the table so much bread and wine as he shall think sufficient.

The order for their being covered, is after all have communicated.

At the time of the celebration of the Communion, the Communicants being conveniently placed for receiving of the Holy Sacrament, the Priest shall say this Exhortation.

Whilst this Exhortation is reading in most places, the people continue kneeling, notwithstanding they have a particular instruction so

to do, at the end of what follows it: "*And make your humble confession to Almighty God, meekly kneeling upon your knees.*"

Then shall the Priest, kneeling down at the Lord's Table, and addressing himself (after silence kept for a space) with a submissive voice to the throne of grace, say in the name of all them that shall receive the Communion, this Prayer following.

When the Priest, standing before the table, has so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the Prayer of Consecration as followeth.

The word *say* is the same with *standing*, unless it is otherwise expressly ordered, as in the office of Baptism. "Then shall the Priest *say*, Let us pray." "After the two Collects, then shall the people *stand up*." So that he *stood*. After the child is received into the Church, "then shall be *said* — all kneeling;" after which, "Then shall the Priest *say*." But then it comes afterwards, "Then all *standing up*;" so that Priest and people *kneel*, for all the word, *say*. In the old Common Prayer Book, printed at the Restoration, it is thus: "Then the Priest standing up, shall *say*." Standing is a more proper posture as well as a more commodious one, than kneeling, at the consecration of the elements; the consecration of them being always esteemed an act of authority.

Here the Priest is to take the paten into his hands—and here to break the bread—and here to lay his hand upon all the bread, i. e. He shall take the paten into his left hand, and then break the bread there; and then only lay his hand upon the bread in any other paten. The same he is to do by the cup, holding it in his left hand, and not setting it down till the end of the Prayer.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, i. e. that they may help the chief minister. Such communicate within the rails.

Then shall the Priest say the Lord's Prayer, the people repeating after him (instead of with him) every petition.

After shall be said as followeth.

Though the Prayer of Oblation, by the first book of Edward VI. was placed after the Prayer of Consecration, and not as it now is after the participation, yet for the most part does it take place of the other, notwithstanding that the last, as a sacrifice of praise and thanksgiving, is more full of acknowledgments for the benefits just received, and therefore more proper to be oftener used than the other.

Then shall be said or sung.

It is highly noble, that all the devout communicants should, after so spiritual a feast, pour out their souls in joint praises to God, and with the minister unite their voices in this divine hymn of "Glory be to God on high," &c.

Then the Priest, after a Collect or two (or Bishop, if he be present) shall let them depart with this Blessing.

The first of these Collects is to help our infirmities, and to direct our ways towards everlasting salvation; the second is for the protection and preservation of our souls and bodies; the next is a supplication for bringing forth the fruit of a good life; the fourth is for God's preventing grace; the fifth, for the forgiveness of our infirmities and imperfections; and the last, for God's acceptance of our prayers.

And the same may be said also as often as occasion shall serve.

As it is therefore left to the discretion of the minister to read some of these Collects after Morning or Evening Prayer, it is highly fitting that one or two of them, that were not used in the morning, should be read upon a Sunday evening, especially if there be no sermon.

And note, that every parishioner shall communicate at least three times in the year, of which Easter to be one.

There are some that look upon this no further, than that they are not required to communicate oftener: and because of the nearness of Whitsuntide to Easter, and Easter being always one of them, they do not, from that time communicate any more, till about the feast of St. Michael. The Church ordering every parishioner to communicate at least three times in the year, is far from requiring them not to communicate oftener; and wherever the Sacrament is not celebrated upon Whitsunday, there the parish do not enough consider, that they should never fail of having one upon that high day; and that it is very proper too that they should not be without one, when all the fruits of the earth have been gathered in.

And yearly at Easter, every parishioner shall reckon with the Parson, Vicar, or Curate, and pay all ecclesiastical duties.

What these accustomed dues are is matter of dispute: Bishop Stillingfleet supposes them to be a composition for personal tithes; but Bishop Gibson's opinion is, that they were partly a composition for the holy loaf, which the holy communicants were to bring and offer.

After the divine service ended, the money given at the offertory shall be disposed to such pious and charitable uses as the Minister and Churchwardens shall think fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

The Scotch Liturgy says, that "That which was offered shall be divided in the presence of the Presbyter and Churchwardens, whereof one part shall be to the use of the Presbyter, to provide him books of holy divinity; the other shall be faithfully kept, and employed on some pious and charitable uses, for the decent furnishing of the church, or the public relief of the poor." Notwithstanding the word *pious*, as well as *charitable*, yet the common way is now for the Minister and Churchwardens to dispose of the charity money to any

poor persons that are not entered upon their parish books. There are yet still some places where it is otherwise disposed of. It is said that some Colleges in Cambridge give their communion money to their charity schools, besides subscriptions. That at Nantwyck, there are forty boys taught, who are made to wear blue caps, that their behaviour may be more remarkable; and that the minister has also set up another school for thirty girls, and supports it by the offertory. At Beconsfield we reserve the greatest part of the alms every Communion, not only to put out such children to school, as very likely but for that would never have been there; but to make it likewise a sure and constant fund, for the support and comfort of all such as shall at any time be found to be under any manner of distress. And though some of the ancient people were outrageously concerned for some time, to be so arbitrarily deprived of part of their income, yet as soon as they began to feel that their friends and relations were by this means very seasonably, as well as very extraordinarily relieved, and that the same assistance would as certainly reach them, whenever they should have occasion for it; why then indeed they began too to be pretty well satisfied, that the alteration had been made for the good of them all.

(To be concluded in our next Number.)

THEOLOGICAL STUDIES.

THE List of Bishop Cleaver should here have been inserted, had not its bulk, (fifty pages, independent of the addition by Mr. Dodwell,) entirely precluded it. It appears, however, to have been his Lordship's intention, to have supplied the student with a storehouse of the names of authors upon the different subjects therein mentioned, so that a *selection* might be made, rather than that the whole of the works recommended should be purchased. The pamphlet is published by Parker, Oxford. 8vo. 4s. 1808.

NO. V. BISHOP TOMLINE'S LIST.*

CLASS THE FIRST.

Relating to the Exposition of the Old and New Testament.

Bible, with Marginal References.	Home's Scripture History of the Jews.
Crutwell's Concordance of Parallels.	Parkhurst's Greek Lexicon.
Butterworth's Concordance.	Campbell's Translation of the Gospels.
Patrick, Lowth, and Whitby, on the	Marsh's Michaelis.
Old and New Testament.	Bowyer's Conjectures on the New
Doddridge's Family Expositor.	Testament.
Pool's Synopsis.	Macknight's Harmony.
Collier's Sacred Interpreter.	Macknight on the Epistles.
Jennings's Jewish Antiquities.	Lowman on the Revelation.
Lowman's Rational of the Hebrew	Oliver's Scripture Lexicon.
Ritual.	Macbean's Dictionary of the Bible.
Gray's Key to the Old Testament.	

* Extracted from the first volume of his Christian Theology.

CLASS THE SECOND.

For establishing the divine authority of the Scriptures.

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| Stillingfleet's Origines Sacrae. | Leland on the Advantage and Necessity of Revelation. |
| Clarke's Grotius. | Leland's View of Deistical Writers. |
| Clarke's Evidences of Natural and Revealed Religion. | Butler's Analogy. |
| Lardner's Works. | Campbell on Miracles. |
| Paley's Evidences. | Newton on the Prophecies. |
| Paley's Horæ Paulinæ. | Kett's History the Interpreter of Prophecy. |
| Jenkin on the Certainty and Reasonableness of Christianity. | Leland on the Divine Authority of the Old and New Testament. |

CLASS THE THIRD.

Explanatory of the doctrines and discipline of the Church of England, and the duties of its Ministers.

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| Burnet's History of the Reformation. | Wheatly on the Common Prayer. |
| Burnet's Exposition of the Thirty-Nine Articles. | Shepherd on ditto. |
| Burnet's Pastoral Care. | Wilson's Parochialia. |
| Pearson on the Creed. | Wall on Infant Baptism. |
| Nicholls on the Common Prayer. | Secker on the Catechism. |
| | Secker's Charges. |

CLASS THE FOURTH.

Miscellaneous.

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| Cudworth's Intellectual System. | Barrow's Works. |
| Hooker's Ecclesiastical Polity. | Tillotson's Works. |
| Bingham's Antiquities. | Clarke's Sermons. |
| Broughton's Dictionary of all Religions. | Sherlock's ditto. |
| Shuckford's Connexion. | Secker's ditto. |
| Prideaux's ditto. | Scott's Christian Life. |
| Echard's Ecclesiastical History. | Whole Duty of Man. |
| Mosheim's ditto. | Scholar Armed. |
| Burn's Ecclesiastical Law. | Tracts by Society for Promoting Christian Knowledge. |

*Books recommended to Candidates for Orders.**

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| Schleusner's Lexicon of the Septuagint. | Wordsworth's Ecclesiastical Biography. |
| Schleusner's Lexicon of the New Testament. | Butler's Analogy and Sermons. |
| Robinson's Theological Dictionary. | Parish Priest's Manual. |
| Horne's Introduction to the Scriptures. | Sherlock's Sermons. |
| Family Lectures. | Valpy's Greek Testament, with Annotations by Elsley and Slade. |
| Secker's Works. | Warden's System of Revealed Religion. |
| Clergyman's Assistant. | D'Oyley and Mant's Bible and Prayer Book. |
| Clergyman's Guide. | Tracts and Books from the Society for Promoting Christian Knowledge. |
| Clergyman's Instructor. | |
| Enchiridion Theologicum. | |

No. VI. BISHOP RYDER'S LIST.

FOR DEACON'S ORDERS.

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|---|--|
| The whole Bible in English, referring to the Commentaries of Patrick, Lowth, and Burkitt. | Burnet's Thirty-nine Articles. |
| The Gospels, at least, in the original language. | Wheatly on the Common Prayer. |
| Paley's Evidences. | Tomline's Elements, 1st volume. |
| Pearson on the Creed. | Burnet's Pastoral Care. |
| | Wilkes's Essay on the Conversion of Ministers. |
| | Venn's Complete Duty of Man. |

* For this additional list we are indebted to a private friend.

FOR PRIEST'S ORDERS.

(In Addition.)

The Remainder of the New Testament, in the original, with Pool's Synopsis.	Burnet's History of the Reformation.
Butler's Analogy, with Bishop Hallifax's Introduction.	Bishops Newton and Hurd on the Prophecies.
Secker's Charges.	Ecclesiastical History, by Mosheim.
	History of the Church of Christ, by Milner.

MILMAN'S HISTORY OF THE JEWS.

MR. EDITOR,—It has been often remarked that a treacherous friend is more dangerous than an open enemy. This sentiment has occurred to me on turning over the pages of a work in which we might naturally expect to find nothing injurious to the cause of Revelation; namely, the History of the Jews, forming a part of the Family Library, published by Murray, and attributed to the pen of a Clergyman of the Church of England, distinguished for his talents and taste. A work written in a popular style, abounding with interesting illustrations from modern travellers, and attractive from its execution, size, and cheapness, is calculated, if it contains passages of a sceptical character, to do more injury to persons whose opinions on the subject of revelation are not well matured, than those works which professedly and avowedly deny the divine origin of the Gospel. I cannot claim the credit of having discovered the injurious tendency of the work before I read some extracts from it in one or two periodical publications. The reviews to which I have alluded, have induced me to look at the work itself; and I think no one who will take the trouble to refer to the passages which I shall point out to the notice of your readers, can doubt its tendency to shake the faith of the man who is not fully persuaded of the truth of Divine Revelation from a deliberate examination of its evidences. I would first remark the *tone* and *style* of the work. The history of the Jews is essentially different from that of every other nation that ever existed. It is the history of a nation selected from the rest of mankind by the Almighty himself, as an object of his peculiar favour, to live under his special and miraculous protection, designed to preserve the knowledge of the one true God, and the purity of his worship, till he should be pleased to make a new revelation of his will, and to promulgate a new covenant of mercy for the whole race of mankind. To strip this history of its sacred character, to *change* its language, to assimilate it to the histories of other nations, is not only bad taste, but tends also to diminish, if not to counteract, the effect which naturally results from reading the sacred history in its own simple and dignified language; namely, the lively impression of an overruling Providence, carrying into execution the designs of infinite wisdom and mercy, through the instrumentality, often, of human passions and human follies.

We can scarcely fancy that we are reading the history of the chosen people of God, when we find Abraham described as “an independent Sheik or Emir,” and are told that “after a residence of some years in

Charram, the *pastoral horde* divided, and Abraham set forth to establish an independent tribe in a remote region. Lot, the son of his brother Haran, *followed his fortunes*. Nehor remained with Terah his father, *the hereditary chieftain of the settlement in Charram*." But it is with *stronger* emotions that the sincere believer in Revelation reads the following passage of our historian's narrative. "This separation of Abraham, as the single stock from which a new tribe was to trace its unmingled descent, is *ascribed* to the express command of God." (p. 8.) *Why is ascribed?* Does the author doubt the truth of the Scripture narrative? Why adopt a mode of expression which Hume or Gibbon would have used, if he really believes that Moses was a true messenger of God, and a faithful historian? But this is not the only passage in which the historian adopts this equivocal mode of expression. In Gen. xii. 17, we are informed "*that the Lord plagued Pharaoh and his house with great plagues*." How is this represented by our *liberal* historian? After being told that "Sarai was seized and carried to the *harem* of the sovereign," we read, "in a short time a pestilence broke out in the royal family; the king having discovered the relationship between Abraham and Sarai, *attributed the visitation to the God of the stranger*"!! This I leave to the reader without a comment.

Again, Moses informs us, Exod. iv. 27, "*And the Lord said to Aaron, go into the wilderness to meet Moses, and he went and met him in the mount of God, and kissed him*." But, what says our historian? "Aaron his brother, who had gone forth by *divine* command, *as he declared*, to meet him, enters boldly into the design."—P. 67. There is an *indifference* to the truth or falsehood of the Mosaic history which *strikingly* appears in some passages. For instance, after stating different opinions respecting that signal interposition of Divine Providence, the passage of the Red Sea, he remarks, "Such is the narrative of Moses, which writers of all ages have examined, and, *according to the bias of their minds*, have acknowledged or denied the miraculous agency, increased or diminished its extent." P. 81. Again, "Still, however, wherever the passage was effected, the account can *scarcely* be made consistent with the exclusion of supernatural agency." P. 83.

These may be the remarks of a *liberal* man, but they are not, according to my view, the remarks of a Christian. Our author, sometimes, without advancing any *direct* charge against the truth of the Scripture history, throws out, in the manner so frequently resorted to by Gibbon, insinuations which lead the reader to comparisons unfavourable to the cause of Revelation. For instance, he does not declare boldly that many of the alleged acts of Sampson are as imaginary as the fabulous acts of Hercules, but he opens the way to the reader to draw this conclusion. "At this juncture, the most extraordinary of the Jewish *heroes* appeared: a man of prodigious physical power, which he displayed, not in any vigorous and consistent plan of defence against the enemy, but in the wildest feats of personal daring. It was his amusement to plunge headlong into peril, from which he extricated himself by his individual strength. Sampson never appears at the head of an army; his campaigns are conducted in his own single person. *As in those of the Grecian Hercules, or the Arabian Antar*, a

kind of comic vein runs through the early adventures of the stout-hearted warrior, in which love of women, of riddles, and of slaying Philistines out of pure wantonness, vie for the mastery." P. 204.

Now, Mr. Editor, what is the *character* of the passages which I have quoted? Are they the dictates of a mind *impressed* with a conviction of the *truth* and the importance of Revelation? Is it possible that the person who wrote these passages can have ever applied the energies of his mind to the *serious* consideration of that awful question, on the issue of which all our future happiness depends? And what is likely to be the effect of such a work as this on an inexperienced and uninformed mind, not prepared by sound religious instruction to neutralize the *moral poison* which it contains? What father, who was anxious that his son should be a firm and consistent believer in that religion, on which he places all his hopes of future happiness, would venture to place "The History of the Jews" in his hands? I shall endeavour, at my leisure, to send a few more remarks on the same subject.

I am, &c

A CHRISTIAN OF THE OLD SCHOOL.

Feb. 25, 1830.

SACRIFICE OF CHRIST.

Ezekiel xviii. 27, 28.—"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." And, again, ver. 30, "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

Jeremiah iii. 12, 13.—"Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord."

THESE expressions are sometimes thought to militate against the doctrine of the sacrifice of Christ as necessary to procure acceptance and pardon. But the expressions of the readiness of God to pardon his repentant people, did not do away with the necessity of the sacrifices required by the law, to make atonement for their offences against it—that was still to be done. Therefore these expressions, and many like them, promising the people of Israel pardon and favour on returning to God, are not in any way inconsistent with the doctrine of the sacrifice of Christ; for, notwithstanding these expressions by the prophets and Moses, the sacrifices under the law of Moses for the transgressions of the people were nevertheless to be made.

It is oftentimes objected that the death of an innocent person should be required, in order to the pardon of sin.

It is not uncommon for persons to offer to forego, and actually to forego, advantages and pleasures, that another may receive them. Self-denial, for others' benefit, is a thing of every day; neither are there wanting instances of persons sacrificing their lives for the good of others,—of laying down their lives for their friends. Examples of this kind may be found in early history; and there are examples in

all periods, of individuals interposing their persons to save the lives of others. The Apostle, St. Paul, says, "peradventure for a good man, some would even dare to die. But God commendeth his love towards us, that while we were yet sinners, Christ died for us."

No one objects to individuals devoting their health and lives, and quitting every comfort of home to dwell among heathens, and to teach them religion, in order that they may be saved.

If we believe the Old and New Testaments, Prophets and Apostles, whom God knew would lose their lives in the service, have been sent by him to teach and to reform his people.

That men should be sent on services which peril their lives, or who will certainly be killed in them, can hardly be objected to, when so many voluntarily undertake the like services, without being expressly sent; and, withal, when the sent voluntarily accept the employment, and consider themselves highly honoured in it, which is the case with the prophets and apostles referred to.

That a person should die for the salvation of mankind, is not then an inconceivable thing; nor that he should consider himself as honoured in his office. Put the case of any individual among men, being capable, by his dying, of benefiting all his fellow-creatures, would there not be found many pressing forward to do it, and feeling highly honoured, if accepted? Without question there would be.

That Christ then should offer himself to die for the sins of mankind, if thereby their sins might be remitted, is perfectly agreeable to the natural sentiments of man. And that God should accept it, and send him into the world for that end, is but consonant with his known dealings, already referred to, of sending prophets and apostles, who willingly laid down their lives in the prosecution of their mission for the reformation of his people.

If any sacrifice were to be accepted for sin, it is evident that the sacrifice must be of an *innocent* person. The sufferings of one guilty before God, according to his desert, could not be more than enough for his own offences—any suffering beyond his deserts would be unjust.

In the acceptance of a voluntary sacrifice, there is no wrong done to the individual.

As to the necessity of a sacrifice at all, we are not competent to judge. It is manifestly just that offenders should be punished; if pardoned, on what terms it should be, is not for the offenders to propose or question. We have not the means of judging in what terms God should pardon sin; but that it should be on terms to manifest the authority of the lawgiver, and his displeasure against the breakers of his law, will seem to most men reasonable. That the sacrifice of Christ does mark the displeasure of God against sin, even whilst he pardons, is hardly questionable. And unless man could show how otherwise it could be done, just as effectually, it becomes him to be silent, independent of the impiety of questioning the proceedings of God. We see a wise end answered by the sacrifice of an innocent person, in the person of Christ, dying in order to forgiveness. But if we could perceive no wisdom or propriety, whatever, in it; to object to it would be unreasonable. To give or withhold assent to

any supposed dealing of God—not on the sufficient or insufficient evidence of its being a proceeding of God's, but according as it agrees or disagrees with our notions of propriety, is to reduce the wisdom of God to the measure of an individual's mind. And whether this be reasonable or not, might be left to the determination of almost any man.

But it follows, that if the person sacrificed were *innocent*, he could not be merely one of human race; for it will hardly be denied by any one, that if any man should say he was without sin, he would not speak the truth.

This consideration leads to the acknowledgment of a superior nature in Christ, if the truth of the doctrine of his sacrifice be admitted. And this, in itself, is a paramount objection with those who object to the doctrine. They object to the union of the supposed superior nature of Christ with the human nature of man.

Unless, however, a man be a perfect materialist, he cannot deny that what is distinct from the human body—what we call the spirit of a man—may be united to the person of a man.

Unless a man believes that the spirit of a man is annihilated when the body dies, he must admit that a spirit which is itself not mortal—I do not say *in itself* not mortal, but in point of fact not mortal with the body—may be united to what is subject to death.

These things admitted, I do not see why it may not be admitted as conceivable, that a superior spirit to the spirit of a man may be united with the person of a man; or why it should be considered inconceivable that an immortal spirit—a spirit immortal in itself—should be united with mortal man.

Angels are in the Old Testament often represented as assuming the form and person of man. This is nothing to unbelievers in revelation; but it is worthy of consideration with those who admit the authority of Revelation, and yet question the divinity of Christ, on the ground of it being inconceivable that the divine and human nature can subsist in union.

Angels are said to rejoice over every sinner that repenteth. The Son of God cannot be supposed less interested for the human race; nor, without degrading him below the sentiments of man, can we suppose him unwilling to make any sacrifice for their salvation. And we have seen that the acceptance of such sacrifice is not opposed to the known dealings of God, for the salvation and recovery of his people.

U. Y.

MR. TERROT'S PARAPHRASE, &c. OF THE EPISTLE TO THE ROMANS.

MR. EDITOR,—U. Y. will be obliged by the insertion in the next month's Christian Remembrancer, of the following corrections of his paper, under the above title, in the Remembrancer for March.

Page 182, line 3 from the bottom, *dele* "temporal life," and read "to a resurrection," &c.

Page 183, line 25 from the top, *instead of* "death eternal" read "eternal misery."

U. Y. begs permission to add, that what he has argued against the reviewer is, not the obvious fact that "it is appointed unto all men once to die;" but the affirmation, that "as in Adam all die, even so in Christ shall all be made alive," 'must refer to spiritual death;' and the further affirmation that 'the sacrifice of Christ exerts *all* its efficacy upon spiritual life.'

U. Y. of course admits that the penalty of temporal death is not remitted. Still he thinks that from the death men die, Christ must be acknowledged to be their deliverer; inasmuch as to him they are indebted for the resurrection from the dead.

March, 1830.

PAROCHIAL CHARITIES.

MR. EDITOR,—It is very common for a sum of money to be bequeathed, so that the interest shall be annually distributed *among poor persons of the parish*. Now these terms involve questions, whether the gratuity should be confined to such poor as have a *legal settlement*, and reside in the parish; or whether other poor residents may share in it; and whether it may not even be extended to other *legal* parishioners who may reside in any neighbouring parish. I should feel exceedingly obliged for the opinion and the practice of any Clergyman, to whom these questions may have occurred; and if the Commissioners on Charities shall have given any opinion on the points, I would request to have the passage noticed.

I am, Sir, your obedient servant,

G. B.

— Rectory, Devonshire, Jan. 14, 1830.

We have not as yet been able to meet with any case in the Reports, wherein any intimation appears of the opinion of the Commissioners on the subject referred to in the letter of our correspondent, though we have a strong impression on our minds of the existence of some such cases. It has been the practice of the Commissioners, we believe, generally to recommend, that the distribution of charitable bequests, of the description alluded to by our correspondent, should be confined, as much as possible, to such poor persons in the parish to whom the bequest relates, as are not constantly or habitually relieved out of the poor-rates; the presumption being, that it was not the intention of the donors of such charities, that they should be applied for the benefit of the *parochial poor*, whose relief the law has otherwise provided for. Whether the distribution should be confined to poor persons having their legal settlement and residing within the parish, or whether other poor residents may be allowed to share in it, and whether the distribution may not even be extended to other legal parishioners residing in the neighbouring parishes, are questions which must depend very much on the terms of the donation itself; we see no reason, however, where the terms used are general, for construing them on principles applicable to settlement law; and we incline to think a bequest to poor persons of, or in any particular parish, may be properly administered for the benefit of industrious poor persons residing within the parish, whether legally

settled there or not; and, unless the terms of the bequest denote a contrary intention, we think also the benefit of it may properly be *confined* to the poor residing in such parish; it appearing to us that to extend it beyond, and to bestow it on others not resident, on the mere ground of their having a settlement in the parish, savours more of the principle of the law of settlement than was intended by the donors of these charities to govern the application of them.

SOPHISTRY.

“ Oh fortunatos nimium, sua si bona norint,
Agricolas ! ”

MR. EDITOR,—In the present unparalleled state of distress, under which the lower classes are suffering, there is one argument which it strikes me might serve to lessen the load and reconcile them to their calamity, though I have not yet seen it applied by any writer to temporal affairs. It has been judiciously observed by the Rev. Daniel Wilson, and the other advocates of the late inroad on the constitution, and betrayal of the Church, that one great blessing necessarily arising from the ascendancy of Popery is, that the Protestant clergy will be forced to become so far more active and energetic as not merely to obviate the probability of any numerous defections in their flocks, but, by this compulsory increase of zeal, to work far beyond the threatened evil, and create a livelier spirit of true piety generally, and a more vital diffusion of Christianity; the few who may apostatize during the progress of these operations, while Papists and Protestants are commencing with equal industry, being, of course, considered of no account. Now, will not an analogical application of this grand discovery salve half the evils we endure? May we not confidently reconcile the peasant to his present wretchedness, since he may happily be assured that, after a year or two, his dedication of eighteen hours per diem, instead of ten, to agriculture, will place him (if he be not starved in the interim) in as good, perhaps a better, situation than before? I really do hope, Mr. Editor, as the learned writers above have not condescended to exhibit the universal excellence of their doctrines, speaking as they do in the words of comfort to the poor, as well as the pious man, that you will be good enough hereby to supply this deficiency for the consolation of hundreds, who could not conceive why the demands of Irish demagogues superseded in the last session every consideration of our own distresses, and who may now be rejoiced at learning that those distresses were purposely left unnoticed, as being in themselves sources of greater coming wealth and prosperity.

I am, Sir, your obedient humble servant, and constant subscriber,

E. B.

P.S.—I confess there is one thing puzzles me, viz., may we not, on this principle, stop our neighbour in the road and demand his purse, if we do so from the laudable motive of inducing him to “ exert his energies ” in repairing the loss? As, however, I am but a bad casuist, I refer the resolution of this doubt to Mr. Wilson himself.

ON THE DEATH OF MRS. RENNELL,

WIFE OF THE VERY REVEREND THE DEAN OF WINCHESTER.

DEAR is the sight to the living God,
When his sainted servants die;
Their tears on earth are recompens'd
By angels' smiles on high.

Another now hath left us here
A warning with her knell,
We, too, be ready to depart,—
How soon we cannot tell!

Another now, if faith be sure,
And virtue fair, is fled,
Where blooms in after-life anew
The spring-time of the dead.

Water'd by many a tear of thanks
Befriended widows spare,
And fann'd by every breath that wafts
The pitied orphan's prayer.

And some are gone before her; he,
In hallow'd youth who fell,
With filial ardour greets again
A mother lov'd so well.

And some yet linger on; for age,
When earthly ties are riven,
Still closer clasps the staff of life,
Though fed by hopes of heaven.

As some worn tree, where forests stood
In triumph stands alone,
Memorial of their blighted strength,
And witness of its own.

And some are on the seas; their flag,
The cross of peace, unfurl'd;
A bloodless crusade, with glad news
To cheer an unknown world:

Blow, gentle gales, in pity blow,
'Ere ill their course o'ertake,
E'en now a whisper leaves the shore,
One heart at least to break.

And thou art on a longsome voyage,
Departed spirit, bound;
Before thee joy, behind thee woe,
And gales of hope around.

But swift the breeze, and smooth the tide,
And calm the haven lies,
Nor e'er did heart, secure in Christ,
Make shipwreck of its prize.

The Lord hath taken what he gave;
To her the days of rest
Are dear, as she was dear to us,—
For both the Lord be blest!

Ringwood, Hants.

P. H.

THE ENCYCLOPÆDIA BRITANNICA.

MR. EDITOR,—You are aware of the plan of consolidating the Encyclopædia Britannica with the Supplement, in one work. It ought to be stopped in its progress. The pure theology of the one, which was principally conducted by Bishop Gleig, can never coalesce with the corrupt philosophy of the other; and I hope that the name and merit of the original work will not be suffered to cover the wretched designs of the economists. μ.

—♦—

OUTLINE OF A SERMON FOR PALM SUNDAY, ON THE PLAN
OF THOSE IN PASTORALIA.

Subject, The occasion. *Text*, John xii. 12, 13—"On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna, blessed is the king of Israel that cometh in the name of the Lord." *Principal words*, Φαριῶν — 'Ωσαννά. *Scripture proofs*, Psalm cxviii.; Matt. xxi.; Mark xi.; Luke xix. *Parallel passage*, Zech. ix. 9.

Whence this day called Palm Sunday? (Nelson and Wheatly.)

The Palm, a sign of victory, Rev. vii. 9. Hosanna, הושיענה, Save, we beseech thee.

Hence, it appears, that the believing Jews accepted Jesus as a Conqueror and a Saviour.

Whether their ideas on this subject were spiritual or not, does not appear. Their hearts appear to have been right, and their faith genuine. In this respect they are a model to us; and we have the means of knowing in what sense Jesus was a Conqueror and a Saviour; so that we may imitate their example with the very highest advantage.

Let our meditations, therefore, this day,

I. Welcome Jesus as a Conqueror, Rev. vi. 2; xix. 11, *seqq.*

1. He hath conquered the world, John xvi. 33. Let us do likewise by faith, 1 John v. 4, 5.

2. He hath conquered the devil, Gen. iii. 15; John xii. 31; xvi. 11; Col. ii. 15; Heb. ii. 14. Let us in like manner conquer him, Eph. vi. 10, *seqq.*; Rev. xii. 11.

3. He hath conquered death and hell, Isai. xxv. 8; Hos. xiii. 14; Rev. xx. 14; 2 Tim. i. 10; 1 Cor. xv. 54. Let us conquer them by the conquest of sin.

II. Receive Jesus as a Saviour.

1. He is the only Saviour, (Acts iv. 12.) So, that if we will not receive Him in this character, it will be in vain to receive any other.

2. To embrace him as a Saviour, we must be sensible of our need of salvation—our incapability of it without Him (Psal. cxlix. 7—9); our sinfulness, which has made his sacrifice necessary.

The Jews received Jesus with joy, supplication, and thankfulness. With all these must we receive Him, 1 Thess. v. 16—18.

We shall then share his triumphs and his salvation, Rom. viii. 37; 2 Cor. ii. 14; Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21; xxi. 7.

Let us, then, like the Jews of the text, go forth unto him without the camp, bearing his reproach; for here we have no continuing city, but we seek one to come. By Him, therefore, let us offer the sacrifice of praise unto God continually, &c. Heb. xii. 13—15; Psal. xeviii. 1; 1 Cor. xv. 57.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Ripon and Masham District Committee.

THE First General Annual Meeting of the members of the Ripon and Masham District Committee of the Society for Promoting Christian Knowledge, was holden on Tuesday, the 26th of January, 1830, when the Rev. James Charnock, one of the Secretaries, informed the meeting, that the Committee had received, since their commencement in March, 1829, donations to the District Fund, amounting to 126*l.* 10*s.* 9*d.*; and had issued, since that period, 117 bibles, 64 testaments, 212 common prayer-books,

541 other bound books, and 1303 religious tracts, besides a considerable quantity of school cards; which they could not but consider as an auspicious beginning of their labours—a sufficient encouragement for perseverance—a pledge of its future usefulness—and the first fruits of a more abundant harvest.

N.B. The sum of 86*l.* 14*s.* 10½*d.* was last year sent to the Parent Society, from this District Committee for Propagating the Gospel in Foreign Parts.

TREASURER'S ACCOUNT FOR THE YEAR 1829.

<i>Received.</i>	£.	s.	d.	<i>Paid.</i>	£.	s.	d.
For Books sold at the Depository	83	2	9	Incidental Expenses	10	4	9
Contributions	126	10	9	For Books from London	152	3	0
Benefactions to the Parent Society	2	2	0	Amount of Annual Subscriptions to the Parent Society	23	2	0
Annual Subscriptions to the Parent Society	21	0	0		185	9	9
	237	15	6	Due to the Parent Society for Books	28	10	2
In the hands of the Treasurer, after that which is now due to the Parent Society, shall have been paid.....	23	9	5	Due for Books sold to Non-Members.....	0	6	2
	£214	6	1		£214	6	1
				ROBERT POOLE, JUN. } Secretaries.			
				JAMES CHARNOCK, }			

NATIONAL SOCIETY.

Grants voted to Schools in Union.

THORNTON, Bradford, Yorkshire, 130*l.*; Holmfirth, Yorkshire, 200*l.*; Gatesheadfell, Durham, 50*l.*; Long Sutton, Lincolnshire, 100*l.*; Oakthorpe, Derby, 70*l.*; Eccles, Lancashire, 80*l.*;

Caerleon, Monmouthshire, 100*l.*; Mensham, Derby, additional, 30*l.*; Titchfield, Hants, 150*l.*; The Banks in North Meols, Cheshire, 100*l.*; and Bridgnorth, Salop, additional, 50*l.*

*St. Martin's Vestry-room,
March 3, 1830.*

A CIRCULAR FORWARDED TO THE SECRETARIES OF LOCAL SOCIETIES, IN UNION WITH THE NATIONAL SOCIETY.

*Central School, Baldwin's Gardens,
London, March 5, 1830.*

SIR,—In pursuance of the notice communicated to you on the 1st of January, an account of the National Schools is now being prepared, in order to its publication in the spring; and I shall feel obliged by your informing me, at your earliest convenience, whether it is your design to furnish a *new list* of the numbers of the children in the Schools, &c., (and by what time it will be forwarded), or whether I am to make use of the one you had the goodness to supply last year.

In January, 1831, the proper period will have returned for making a general inquiry from London, into the state of *all Church-of-England and Sunday Schools*; and it may be a subject for consideration by your Committee, whether it is desirable any *second* inquiry respecting Schools should be carried on in the district for which you have the kindness to officiate, at or about the same time.

The attention of the General Committee has of late been directed to diminishing the number of annual returns, and the trouble occasioned in consequence of them to the Parochial Clergy; and, in order to forward their wishes, the Society for Promoting Christian Knowledge has desisted from any further inquiries into the state of *Schools using their books*, (as noticed in their last report,) and it may promote the views of the National Society to make this arrangement generally known.—The Committee take the further liberty of suggesting the expediency of printing, *for the future*, the Schools and Children after the same method in the District reports, as that in which they will appear in the National Society's report for 1831.

I have the pleasure of subjoining notices of several anniversaries, which you will probably have the kindness to make known in your neighbour-

hood; and I shall be particularly gratified by any thing you may be disposed to do to increase the attendance at the meeting of the Society of Secretaries.* A warm desire for the prosperity of this Society has been expressed by the General Committee of the National Society; and I trust that the proceedings which arose out of their last meeting, may show the utility of an annual conference among the Treasurers and Secretaries of all National Schools.

I am, Sir, your obedient servant,
J. C. WIGRAM, Secretary.

THE ANNIVERSARIES OF THE FOLLOWING SOCIETIES WILL TAKE PLACE ACCORDING TO THE RESPECTIVE DATES.

THE Annual Meeting of the Society of Secretaries, will take place at the Central School, on Tuesday, May 25, at one o'clock; and the private examination of the Children in the Central School, before the Secretaries, is appointed for eleven o'clock the same day;—also, the members of the Society will dine together at the Freemasons' Tavern, on Wednesday, May 26, at a quarter before five o'clock. Dinner, including wine, tea, &c., fifteen shillings each person.

1816. Resolved, "That the Treasurers of all National Schools shall be members *ex officio* of this Society."

1818. Resolved, "That a copy of any resolution to be proposed, be sent to the Chairman, two days at least, before the meeting."

The Public Annual Examination of the Children before the President and Committee, will take place on Wednesday, May 26, at twelve o'clock precisely, in the Central School-room; and immediately after the Examination, the General Meeting of the National Society will be held in the same place, at two o'clock.

The Meeting of the Sons of the Clergy, in St. Paul's Cathedral, on Thursday, May 13; and the Anniversary Dinner, in Merchant-Tailors' Hall, at five o'clock precisely on the same day.

* The Society of Secretaries is a voluntary Association of gentlemen, not officially recognized by the National Society, but whose proceedings are regarded with interest, and with a very friendly feeling.

The Anniversary Dinner of the Society for Promoting Christian Knowledge, on Tuesday, May 25, at the Free-Masons' Tavern.

The Examination of the Children of the Clergy Orphan Society, in St.

John's Wood-road, Thursday, May 27.

The Meeting of the Charity Schools of the Metropolis, in St. Paul's Cathedral,* will take place on Thursday, June 3, when the sermon will be preached by Bishop Monk.

POLITICAL RETROSPECT.

DOMESTIC.—The king's health is in a very improved state, and has received great benefit from the present mild weather, which has permitted him to take exercise abroad daily.

Parliament has been occupied with many important measures; two of these were motions for reform in parliament; one, brought forward by the Marquis of Blandford, upon a very extensive plan, has been rejected by a majority of one hundred and three; the other, by Lord John Russel, for granting the elective franchise to the towns of Manchester, Leeds, and Birmingham, was negatived by a minority of forty-eight.

Motions for inquiry into the causes of the distressed state of the country have been proposed in each house, and, after adjourned and animated debates, more remarkable for the ability and moderation of the friends of inquiry than for the display of party-feeling, have been thrown out.

The Chancellor of the Exchequer has opened the budget with the proposal of several measures which promise considerable relief to the people, and, we hope, a permanent future influence on their morals. The reduction of the duty on spirits, adopted some years since, whilst it broke up the establishment of the illicit distiller, and almost destroyed smuggling in that article, so much increased the consumption of spirits and diminished that of beer, which had experienced no alleviation of duty, that both the health and morals of the lower classes were deeply injured by it. The Chancellor of the Exchequer now proposes to repeal the

whole tax on beer, and lay the trade in that article completely open, whilst he continues the restrictions on that in spirits, and subjects them to a small increase of duty, one shilling per gallon in England, and two-pence per gallon in Scotland and Ireland. The pecuniary relief to the country he estimates at £3,000,000, or one penny per quart to the consumer. He also proposes the entire repeal of the duties on cider and leather, amounting annually to about £400,000; thus the whole direct relief he considers to be at least £3,400,000, and the indirect not less than one million more. The defalcation of the revenue during the past year he admits to be about £500,000; this, together with that arising from the proposed measures, he intends to provide for by the above-mentioned addition to the existing tax on spirits, and the increased productiveness of the malt and other taxes, many of which must necessarily become more efficient in consequence of the stimulus which will result to the community from this remission of duties. He also contemplates a reduction of the interest of those portions of the public debt which bear an interest of four per cent. where the faith of government is not pledged for its continuance; and he calculates upon some augmentation of the revenue from the consolidation of the stamp duties. As these last now exist they form a most intricate and perplexed body of financial regulations, and their consolidation will at once benefit the subject and the revenue. If these measures do not supply the defalcation, any remaining deficiency is

* Tickets must be obtained, and can only be had of the Treasurer and Stewards, or by those Members of the Society for Promoting Christian Knowledge, who personally attend the meeting of that Society, next preceding the meeting of the Children in the Cathedral.

to be provided for from the surplus of the consolidated fund, which has generally been applied to the sinking fund, and from which we are sorry to see it diverted.

The amount of permanent stock converted during the last two years into annuities, which will fall in to government and expire within the next thirty years, is stated at £2,700,000.

The property in the wardship of chancery is

	£.	s.	d.
Cash	1,496,337	4	2
Securities.....	37,719,988	15	11
Total.....	39,216,326	0	1

No doubt is entertained of the intention of the cabinet to recognize Don Miguel as king of Portugal.

FRANCE.—The following is an epitome of the speech of the sovereign of France, delivered in person from the throne, at the opening of the present session of the chambers.

"His Majesty declares the confidence with which he meets the peers and deputies; notices the great events which have taken place since the preceding session, the pacification of the east of Europe, the measures pursued to secure the independency of Greece, and the succession of an able and suitable sovereign; his exertions for the repose of the Peninsula, and the reconciliation of the hostile branches of the house of Braganza; admits that whilst engaged in these negotiations, he has not obtained from Algiers reparation of the insult offered to the French flag, but that he will pursue plans, already begun, from which he contemplates not only the honour of his kingdom, but the general benefit of Europe; reports the revenue to have exceeded the estimates of the year's expenditure; hints at projects for the improvement of the finances, the laws, and the condition of the military on half-pay; congratulates them on the liberality with which charity has been extended to the indigent during the severity of the winter, professes his interest in the prosperity of France both at home and abroad, and his desire that her institutions may go down to posterity unimpaired; expresses his reliance on their aid, and his assurance, that, if obstacles

should be raised to the peace of the kingdom, he shall overcome them by his firmness, his confidence in his subjects, and their love to him.

The chamber of peers returned an address to the throne, couched in the most loyal terms, and without one dissentient vote.

Not so that of the deputies. After a very warm and protracted debate the opposition carried an amended address by a majority of forty, 221 members voting against, and only 181 for the ministers. In this address the following expressions are too strong to be passed unnoticed:—

"It (the charter) makes the concurrence of the political views of your government with the desires of your people an indispensable condition of the regular administration of public affairs."

"Sire, our loyalty and our fidelity oblige us to assert, that this concurrence does not exist. An unjust mistrust of the sentiments and reason of France is the principle which now governs the administration. Your subjects view it with pain, because it is insulting to them; they also view it with anxiety, because it threatens their liberties. Sire, France is as great an enemy of anarchy as your Majesty is of despotism. She deserves that your Majesty should rely on her loyalty as she relies on your promises."

The answer of the king to this address is brief and firm. He simply regrets their dissent from his views and measures, which he declares to be fixed *immutablely*. If so, there must be a dissolution of the chamber of deputies. Public feeling is strongly excited, and the greatest anxiety prevails.

EASTERN GERMANY.—The breaking up of the frost has been attended with great inundations, especially in Silesia, Moravia, and Austria. The damages sustained in the two former are very great, but in the latter they defy estimation. Vienna, and the adjacent country, is, from situation, particularly exposed to this sort of devastation, and means, approved by long experience, are always employed at the commencement of a thaw to prevent the consequences. These were resorted to as usual, but, from the rapid increase

of waters, and the obstruction of their course by the immense masses of ice both floating and stationary, proved ineffectual. At half-past midnight on the 1st of March, the flood poured over the banks, and in one hour the suburbs were from seven to twelve feet deep in water, and presently all the adjacent plain was covered, presenting to the eye one expanse of waters. The wretched inhabitants, roused from their sleep, fled in a state of nudity before the waves, to the upper stories or the roofs, where they were exposed to all the miseries of cold, nakedness, and anxiety. Many perished whilst they attempted to escape. So rapidly did the destruction come on, that many of the horses in the barracks have been drowned, the soldiers having been unable to save them. The attention shown to the sufferers by the members of the imperial family on this occasion is truly delightful: as soon as boats and supplies could be procured,

these were not only sent to their relief, but they were accompanied by the archdukes in person, amongst whom the archduke Charles, forgetful of all his own infirmities, and his recent severe affliction, was particularly distinguished by his perseverance and activity. The inundation had not subsided when the last despatches left Vienna.

GREECE.—That Prince Leopold of Saxe-Coburg will be the new sovereign of Greece is no longer a subject of conjecture.

AUSTRALASIA.—The new colony intended to have been established on the Swan River may be considered as a complete failure. The settlers found the country so different from what it had been represented, and their prospects so uninviting, that few remained there when the vessel which last arrived left that coast. Many had gone to Port Jackson and Van Diemen's Land.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

<i>Bangor</i> Dec. 20, 1829.	<i>Gloucester</i> . Dec. 20, 1829.	<i>London</i> .. { Dec. 29, 1829.
<i>B. & Wells</i> . Dec. 20, 1829.	<i>Lichf. & Cov.</i> Dec. 20, 1829.	{ Mar. 7, 1830.
<i>Bristol</i> Jan. 10, 1830.	<i>Lincoln</i> .. { Dec. 20, 1829.	<i>Winchester</i> Dec. 20, 1829.
<i>Chester</i> Jan. 10, 1830.	{ Mar. 7, 1830.	<i>Worcester</i> . Feb. 2, 1830.
	<i>Oxford</i> .. Dec. 20, 1829.	

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Abbott, William	B.A.	Tab. Queen's	Oxf.	Oxford
Adams, Thomas Burrowes	B.A.	St. John's	Camb.	Lichfield
Aldridge, James	B.A.	Exeter	Oxf.	Bristol
Appleton, Richard	B.A.	Trinity	Camb.	Chester
Armitstead, James	B.A.	Wadham	Oxf.	Lincoln
Armitstead, Lawrence	B.A.	Lincoln	Oxf.	Lincoln
Arnold, Frederick	B.A.	Queen's	Camb.	Lincoln
Bagshawe, Charles Frederick	B.A.	Corp. Christi	Camb.	Lincoln
Barrington, Hon. Lowther John....	M.A.	Oriel	Oxf.	Lincoln
Bird, Edward	B.A.	Magdalen	Camb.	Lincoln
Blunt, Edward Powlett	M.A.	Corp. Christi	Oxf.	Oxford
Bobart, Henry Hodgkinson.....	M.A.	Christ Church	Oxf.	Oxford
Bostock, James	B.A.	St. John's	Camb.	Lichfield
Bourne, Digby Michael	B.A.	Worcester	Oxf.	Oxford
Broadley, Robert.....		St. Bee's Coll.		Chester
Browell, William Robert.....	B.A.	Fell. of Pemb.	Oxf.	Oxford
Butler, Charles Robert	B.A.	Worcester	Oxf.	Winchester
Capper, Daniel.....	B.A.	Queen's	Camb.	Lincoln
Carter, William	B.A.	Queen's	Camb.	Lincoln
Cartwright, John Hockin	B.A.	Exeter	Oxf.	Gloucester
Champnes, Edward Thomas	B.A.	Trinity	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Cheshyre, William John	B.A.	Balliol	Oxf.	Bath & Wells
Clarke, William	B.A.	St. John's	Camb.	Chester
Cockerton, James	B.A.	Queen's	Camb.	Winchester
Collin, John	B.A.	Emmanuel	Camb.	London
Copeland, William John	B.A.	Trinity	Oxf.	London
Cosens, Rayner	B.A.	St. John's	Camb.	Bath & Wells
Courtenay, Francis John	B.A.	St. Peter's	Camb.	London
Cox, James Septimus	B.A.	Corpus Christi	Camb.	Lincoln
Cree, John Robert	B.A.	Trinity	Camb.	Bristol
Curtois, Peregrine	S.C.L.	Trinity Hall	Camb.	Lincoln
Dalton, Cecil Wray	B.A.	Magdalene	Camb.	Chester
Edmondes, Thomas	B.A.	Jesus	Oxf.	Oxford
Edwards, Lawrence Tucker	B.A.	Trinity Hall	Camb.	London
Eldridge, Robey	B.A.	Wadham	Oxf.	Gloucester
Eley, Henry	B.A.	St. Peter's	Camb.	London
Elliott, William	B.A.	Trinity	Dublin	Bristol
Elwes, Frederick	B.A.	Pembroke	Camb.	Lincoln
Emra, John	B.A.	Balliol	Oxf.	Bristol
Evans, David Warren	B.A.	St. John's	Camb.	Bristol
Evans, John	B.A.	Worcester	Oxf.	Oxford
Fanshawe, Charles Simon Faithful..	B.A.	Magd. Hall	Oxf.	Oxford
Feachem, George Henry	B.A.	Trinity	Camb.	Winchester
Flavell, Josiah Francis	M.A.	St. John's	Camb.	Lincoln
Fletcher, Horatio Samuel	B.A.	Queen's	Oxf.	Lichfield
Foley, Thomas Octavius	B.A.	Queen's	Oxf.	Winchester
Fox, John	B.A.	Queen's	Oxf.	Oxford
Foxton, Frederick Joseph	B.A.	Pembroke	Oxf.	Gloucester
George, John David	B.A.	Jesus	Oxf.	Oxford
Gifford, John George	B.A.	Fell. St. John's	Oxf.	London
Graham, William Hall	B.A.	Exeter	Oxf.	Lincoln
Greenall, Richard	B.A.	Brasenose	Oxf.	Chester
Gresley, William Nigel	B.A.	St. Mary Hall	Oxf.	Lincoln
Griffin, Henry	B.A.	Queen's	Oxf.	Lincoln
Griffith, John	B.A.	Jesus	Oxf.	Bangor
Hadfield, Alfred	B.A.	St. Mary Hall	Oxf.	Lichfield
Hadfield, George Horatio	B.A.	Pembroke	Oxf.	Oxford
Hall, Amos	B.A.	Caius	Camb.	Chester
Hamilton,	B.A.	Brasenose	Oxf.	London
Hammick, St. Vincent Love	B.A.	Fell. of Exeter	Oxf.	Oxford
Harrington, Richard	M.A.	Fell. of Brasen.	Oxf.	Oxford
Hassall, James	B.A.	Trinity	Camb.	Chester
Haweis, John Oliver Willyam	B.A.	Queen's	Oxf.	London
Hawkins, Robert	B.A.	Pembroke	Oxf.	Oxford
Heavyside, John	Lit.			London
Hill, Arthur	B.A.	Trinity	Dublin	Gloucester
Hill, John	B.A.	Brasenose	Oxf.	Lichfield
Holden, James Richard	B.A.	Christ	Camb.	Lincoln
Holder, William Charles	B.A.	Emmanuel	Camb.	Gloucester
Holdsworth, Henry	B.A.	Brasenose	Oxf.	Chester
Holroyd, James John	B.A.	Christ	Camb.	Lincoln
Hutton, Henry John	M.A.	Magd. Hall	Oxf.	Gloucester
Hutton, William	B.A.	Queen's	Oxf.	Chester
James, Charles Robert Henry	B.A.	Trinity	Camb.	Oxford
Jones, John	B.A.	Trinity	Dublin	Bangor
Kay, John	B.A.	Lincoln	Oxf.	Lincoln
Kuper, Charles	B.A.	Merton	Oxf.	London
Ladds, Thomas	B.A.	Caius	Camb.	Lincoln
Laprimaundaye, Charles John	B.A.	St. John's	Oxf.	London
Lawson, James	B.A.	St. Alban's H.	Oxf.	Chester
London, William Sayer	B.A.	Christ Church	Oxf.	London
Leslie, William	M.A.	Lincoln	Oxf.	Bath & Wells
Lyall, William Godden	B.A.	Christ	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Macaulay, John	B.A.	St. Peter's	Camb.	Chester
Mawdesley, Henry Worsley	B.A.	Emmanuel	Camb.	Lincoln
Maynard, William	B.A.	Calus	Camb.	London
Metcalf, Henry Bentley	B.A.	Lincoln	Oxf.	Lincoln
Michell, Henry	B.A.	Trinity Hall	Camb.	Bristol
Middleton, Joseph Empson	B.A.	Trinity	Camb.	Lincoln
Mills, William Yarnton	M.A.	Trinity	Oxf.	Oxford
Morrell, Robert Price	M.A.	Fell. of Magd.	Oxf.	Oxford
Neve, Frederick Robert	B.A.	Oriel	Oxf.	Lincoln
Ommaney, Edward Aislabie	B.A.	Exeter	Oxf.	London
Orme, Edward Hartley ..	B.A.	St. Mary H.	Oxf.	Chester
Park, William Waldegrave	B.A.	Balliol	Oxf.	Winchester
Peile, Thomas Williamson	B.A.	Trinity	Camb.	Chester
Perkins, William	B.A.	Pembroke	Camb.	London
Phelps, John	B.A.	Jesus	Oxf.	Oxford
Powys, Hon. Horatio	M.A.	St. John's	Camb.	Chester
Price, John				Chester
Procter, William	S.C.L.	St. Peter's	Camb.	Lincoln
Pulleine, Robert	B.A.	Emmanuel	Camb.	Chester
Quarumby, George Jonathan	B.A.	Lincoln	Oxf.	Lincoln
Ray, Philip William	B.A.	Clare Hall	Camb.	Lincoln
Raymond, William Francis	B.A.	St. Peter's	Camb.	Bristol
Reid, Henry	B.A.	Trinity	Camb.	London
Reynolds, Henry	M.A.	Jesus	Oxf.	Bangor
Rolph, Thomas	B.A.	St. John's	Camb.	Gloucester
Russell, Arthur Tozer	S.C.L.	St. John's	Camb.	Lincoln
Sandys, Claudius	B.A.	Queen's	Camb.	Lincoln
Sayer, Edward Lane	B.A.	St. John's	Camb.	London
Sharpe, Lancelot Arthur	B.A.	Fell. St. John's	Oxf.	Oxford
Shepherd, William		St. Bee's College		Chester
Smith, John	B.A.	St. John's	Camb.	Lichfield
Sneyd, Henry	B.A.	Brasenose	Oxf.	Lichfield
Stansbury, John Fortunatus	S.C.L.	Magd. Hall	Oxf.	London
Storer, Thomas	B.A.	St. John's	Camb.	Lincoln
Streeton, Thomas Henry	B.A.	Queen's	Oxf.	Lincoln
Thomas, Edward				Lincoln
Toke, Richard Roundell	B.A.	Corp. Christi	Camb.	London
Twigger, Joseph	B.A.	Pembroke	Oxf.	Lichfield
Valentine, George Meaker	B.A.	Trinity	Camb.	Bath & Wells
Vyner, William Phillips	B.A.	University	Oxf.	Lichfield
Watson, John	B.A.	St. John's	Camb.	Lincoln
Watts, John William	B.A.	Magd. Hall	Oxf.	Bath & Wells
Waymouth, Charles	B.A.	Trinity	Camb.	Bath & Wells
Webb, William	B.A.	Trinity	Camb.	Lichfield
Weitbrecht, John James	Lit.			London
Whittuck, Samuel Hooper	B.A.	St. Mary H.	Oxf.	Gloucester
Wibrow, Henry	B.A.	Worcester	Oxf.	Gloucester
Williams, Charles	B.A.	Fell. of Jesus	Oxf.	Oxford
Williams, David Herbert Thackeray G.	B.A.	St. John's	Camb.	Lincoln
Williams, Edward Langton	B.A.	Cath. Hall	Camb.	Chester
Williams, Isaac	B.A.	Trinity	Oxf.	Gloucester
Willis, Arthur	B.A.	Trinity	Camb.	Lichfield
Willyams, Thomas Egerton	B.A.	Corp. Christi	Camb.	London
Wood, Henry Horatio	B.A.	Emmanuel	Camb.	Winchester
Wright, James		Queen's	Camb.	Chester
Young, Julian Charles	B.A.	Worcester	Oxf.	Bristol

PRIESTS.

Adams, George	B.A.	Fell. St. John's	Oxf.	Oxford
Ainslie, George	M.A.	Emmanuel	Camb.	London
Aitchison, David	M.A.	Queen's	Oxf.	Oxford
Armstrong, Henry William Glead ..	M.A.	St. John's	Oxf.	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Ashworth, Thomas Alfred	B.A.	Trinity	Camb.	Chester
Atkinson, George James	B.A.	Trinity	Camb.	Lincoln
Ayres, Thomas	S.C.L.	St. John's	Camb.	Lincoln
Barker, Henry	B.A.	Trinity	Camb.	London
Birkett, Henry	B.A.	Tab. Queen's	Oxf.	Oxford
Blackman, Charles	Lit.			London
Blackwell, Robert Edward	B.A.	Cath. Hall	Camb.	Lincoln
Boddington, Thomas Fremaux	B.A.	Balliol	Oxf.	Lichfield
Booth, Thomas Willingham	B.A.	Brasenose	Oxf.	Lincoln
Bordman, William James		Brasenose	Oxf.	Chester
Boydell, Thomas	B.A.	Magdalene	Camb.	Chester
Brock, William	B.A.	Queen's	Oxf.	Winchester
Brown, Walter Lucas	B.A.	Stud. Chr. Ch.	Oxf.	Oxford
Burne, Charles	L.L.B.	Trinity Hall	Camb.	Bristol
Carr, Anthony Thomas	B.A.	Queen's	Camb.	Lichfield
Chell, John	B.A.	St. John's	Camb.	Lichfield
Coldwell, Thomas	Lit.			Lichfield
Coleman, George	B.A.	Christ	Camb.	Lincoln
Cooper, George	B.A.	Pembroke	Camb.	Chester
Copleston, William James	M.A.	Fell. of Oriel	Oxf.	Oxford
Cox, George	B.A.	Magd. Hall	Oxf.	Gloucester
Crook, Henry Simon Charles	B.A.	Lincoln	Oxf.	Bath & Wells
Daintry, John	M.A.	Trinity	Camb.	Winchester
Davis, Henry	B.A.	Trinity	Camb.	Bristol
Dawes, Septimus	B.A.	Caius	Camb.	Lincoln
Dayman, John	M.A.	Fell. of Corp.	Oxf.	Oxford
Delmar, Jackson	B.A.	Corp. Christi	Camb.	London
Docker, Thomas Robert	B.A.	Pembroke	Camb.	Lichfield
Drake, Francis	M.A.	Worcester	Oxf.	Chester
Dugard, George	B.A.	St. John's	Camb.	Chester
Dunn, James Salisbury	M.A.	St. John's	Camb.	London
Everett, Thomas	B.A.	St. John's	Camb.	Winchester
Fisher, William	B.A.	St. Edmund H.	Oxf.	Lichfield
Foley, John	B.A.	Fell. Wadham	Oxf.	Worcester
Foley, Richard	M.A.	Fell. Emman.	Camb.	Bristol
Foster, Joseph	B.A.	Emmanuel	Camb.	Bristol
Fraser, Henry William	B.A.	Queen's	Camb.	Chester
Franklin, Henry Hervey	B.A.	Corp. Christi	Camb.	Lichfield
Froude, Richard Hurrell	M.A.	Fell. of Oriel	Oxf.	Oxford
Fryer, Henry Edmund	M.A.	Pembroke	Oxf.	Bristol
Garbett, James	M.A.	Fell. of Brasen.	Oxf.	Oxford
Gaselee, John	B.A.	St. John's	Oxf.	London
Giffard, Jervois Trigge	B.A.	Fell. of New	Oxf.	Winchester
Girdlestone, Edward	M.A.	Balliol	Oxf.	Chester
Gompertz, Solomon	B.A.			London
Gooch, Frederick	B.C.L.	Fell. All Souls'	Oxf.	Oxford
Gorton, William Henry	B.A.	Trinity	Camb.	Bristol
Gower, John Alexander	M.A.	Magdalene	Oxf.	Oxford
Greaves, Edward	B.A.	Corp. Christi	Camb.	Lincoln
Greswell, Richard	M.A.	Fell. Worcester	Oxf.	Oxford
Hall, Edward	B.A.	St. John's	Camb.	London
Hamilton, George Burton	B.A.	Corp. Christi	Oxf.	London
Hand, Thomas	B.A.	Trinity	Camb.	London
Hanham, Phillips	B.A.	St. Peter's	Camb.	Bristol
Harridge, David Fulford	B.A.	Queen's	Camb.	Lincoln
Haselgrave, Joseph	B.A.	Cath. Hall	Camb.	Chester
Hicks, William	M.A.	Magdalene	Camb.	London
Hill, Charles Dilnot	M.A.	St. Peter's	Camb.	Winchester
Hoblyn, Richard Dennis	M.A.	Balliol	Oxf.	Lincoln
Hodgson, William	M.A.	Queen's	Oxf.	Winchester
Holme, John		St. Bee's College		Chester
Hopwood, William	M.A.	Trinity	Camb.	Lincoln

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Houghton, John	B.A.	Corp. Christi	Camb.	Lincoln
Hutton, Henry	B.A.	Queen's	Camb.	Lincoln
Hutton, Thomas Palmer	M.A.	Magdalen	Oxf.	London
James, Charles	B.A.	Christ	Camb.	Gloucester
Johnson, John Edmund	S.C.L.	St. John's	Camb.	Lincoln
Kempson, William Brooke	M.A.	Sidney	Camb.	Lichfield
Kennedy, Benjamin Hall	B.A.	Fell. St. John's	Camb.	Lincoln
King, William Hutchinson		Cath. Hall	Camb.	Lincoln
Kirby, John Malmsbury		Queen's	Camb.	Chester
Knight, Charles Bridges	M.A.	Trinity	Camb.	London
Lancaster, Thomas Burne	B.A.	Merton	Oxf.	Lincoln
Laurence, Thomas French	B.A.	Fell. St. John's	Oxf.	Oxford
Lloyd, John Vaughan	B.A.	Jesus	Oxf.	Bangor
Martin, Richard	M.A.	Fell. of Exeter	Oxf.	Oxford
Matthie, Hugh	B.A.	Pembroke	Oxf.	Worcester
Mead, David	B.A.	St. John's	Camb.	Bristol
Medland, Thomas	M.A.	Corp. Christi	Oxf.	Oxford
Mills, Thomas	B.A.	Clare Hall	Camb.	Lincoln
Money, James Drummond	B.A.	Trinity	Camb.	Lichfield
Moore, Joseph Christian	B.A.	St. Edmund H.	Oxf.	Lichfield
Morris, George	M.A.	Corp. Christi	Oxf.	Oxford
Moule, Horatio	B.A.	Queen's	Oxf.	Bristol
Murray, Charles	B.A.	St. Peter's	Camb.	Lincoln
Myers, Charles John	M.A.	Fell. of Trin.	Camb.	Lincoln
Nicholl, Thomas	B.A.	Trinity Hall	Camb.	London
North, James	M.A.	Brasenose	Oxf.	Chester
North, William	B.A.	Clare Hall	Camb.	Winchester
Onslow, Middleton	B.A.	Queen's	Camb.	Bristol
Otter, William Bruere	B.A.	St. Peter's	Camb.	Winchester
Overton, Charles				Chester
Page, Cyril William	M.A.	Stud. Chr. Ch.	Oxf.	Oxford
Palmer, Philip	B.A.	Trinity	Camb.	Lincoln
Parker, Charles	B.A.	Queen's	Oxf.	Oxford
Parker, Humphreys Timmins	B.A.	Balliol	Oxf.	London
Paulet, Hon. Lord Charles	M.A.	Clare Hall	Camb.	Worcester
Perry, William Parker	B.A.	Wadham	Oxf.	Lincoln
Phillips, William	B.A.	Corp. Christi	Camb.	Gloucester
Pilgrim, Robert Teyetmere	B.A.	Trinity	Oxf.	London
Poole, Edward Richard	B.A.	Trinity Hall	Camb.	London
Prattent, John Cleobury	L.L.B.	Pembroke	Camb.	Bristol
Prevoast, Sir George, Bart.	A.M.	Oriel	Oxf.	Gloucester
Pring, Isaac Heathcote	B.A.	Christ Church	Oxf.	Bangor
Purbrick, Lewis	M.A.	Christ Church	Oxf.	Oxford
Purton, William Christopher	B.A.	Sidney	Camb.	Lincoln
Redhead, John Roberts	B.A.	St. Edmund H.	Oxf.	Chester
Roberson, William Henry Moncrieff .	M.A.	Lincoln	Oxf.	Oxford
Robinson, Francis	M.A.	Fell. of Corp.	Oxf.	Oxford
Rose, George	B.A.	Trinity	Camb.	London
Routledge, William	B.A.	Trinity	Dublin	Bath & Wells
Rowland, John	B.A.	Magdalene	Camb.	Bangor
Ruddock, Edward Grevile	B.A.	Trinity	Oxf.	Winchester
Russell, Lord Wriothesley	M.A.	Trinity	Camb.	Lincoln
Salkeld, Edward	B.A.	Trinity	Camb.	Lichfield
Sandys, Timothy	Lit.			London
Saunders, John	B.A.	St. John's	Camb.	London
Sayce, Henry Samuel	B.A.	Pembroke	Oxf.	Bristol
Shelford, William Heard	M.A.	Fell. Emman.	Camb.	Lincoln
Smith, Edward Herbert	B.A.	Queen's	Camb.	Lichfield
Smith, John Tetley	B.A.	Queen's	Oxf.	Lichfield
Smythe, Patrick Murray	M.A.	Christ Church	Oxf.	Worcester
Statham, Richard Jarvis	B.A.	Corp. Christi	Oxf.	Chester
Stone, William	M.A.	St. Peter's	Camb.	London

Name.	Degree.	College.	University.	By Bishop of
Sutcliffe, James	B.A.	St. Edmund H.	Oxf.	Chester
Sutton, Thomas	B.A.	St. Edmund H.	Oxf.	Lincoln
Taylor, Joseph	B.A.	Trinity	Camb.	Lincoln
Thorpe, Thomas Dykes	B.A.	Pembroke	Camb.	Lincoln
Tolming, Thomas	B.A.	Brasenose	Oxf.	Chester
Tompson, Matthew Carrier	B.A.	Trinity	Oxf.	Lincoln
Toosey, Robert Denton	B.A.	Lincoln	Oxf.	Gloucester
Turner, Robert		St. Bee's College		Chester
Tyrer, William	B.A.	Cath. Hall	Camb.	Chester
Vernon, John	M.A.	Worcester	Oxf.	Worcester
Walpole, Thomas	M.A.	Balliol	Oxf.	Lincoln
Watts, Robert	M.A.	Lincoln	Oxf.	London
Welby, Richard Thomas	B.A.	Christ	Camb.	Lincoln
Whichcote, Christopher	B.A.	St. John's	Camb.	Lincoln
White, Thomas	B.A.	Queen's	Camb.	Lincoln
Wilberforce, Samuel	M.A.	Oriel	Oxf.	Oxford
Wilson, Daniel	M.A.	Wadham	Oxf.	Oxford
Wollaston, Henry John	B.A.	Sidney	Camb.	Lincoln
Woodham, Thomas Fielder	B.A.	Worcester	Oxf.	Winchester
Woodward, Charles	M.A.	Magd. Hall	Oxf.	Winchester
Wylie, George	M.A.	Tab. Queen's	Oxf.	Chester

Deacons, 139—Priests, 149—Total, 288.

CLERICAL APPOINTMENTS.

Name.	Appointment.
Peile, Thomas Williamson	Domestic Chapl. to the Right Hon. the Earl of Westmoreland.
Townsend, Samuel Thomas	Domestic Chapl. to the Earl of Clarendon.

PREFERMENTS.

The King has been pleased to order a *congé d'élire* to pass the Great Seal of the United Kingdom of Great Britain and Ireland, empowering the Dean and Chapter of the Cathedral Church of St. Asaph to elect a Bishop of that See, the same being void by the death of the Right Reverend Father in God Doctor JOHN LUXMORE, late Bishop thereof; and his Majesty has also been pleased to recommend to the said Dean and Chapter the Right Reverend Father in God Doctor WILLIAM CAREY, now Bishop of Exeter, to be by them elected Bishop of the said See of St. Asaph.

The King has also been pleased to grant to the Reverend George Chandler, D.C.L. the dignity of Dean of the Cathedral Church of Chichester, void by the death of Dr. Samuel Slade.

Name.	Preferment.	County.	Diocese.	Patron.
Ashley, John	{ Gueldon Morden, V.	Camb.	Ely	Jesus Coll. Camb.
	{ to Great Wenham, R.	Suffolk	Norwich	Rev. G. H. Deane
Barnes, G. D. D.	{ Sowton, R.	Devon	Exeter	{ Bp. of Exeter
	{ to Archd. of Barnstaple			
Blennerhassett, Rymer, R.		Dorset	{ P. of D.	The King, as Prince
			{ of Sarum	of Wales
Booth, Thomas W. Friskney, V.		Lincoln	Lincoln	John Booth, Esq.
Bowen, Jeremiah .. West Lynn, R.		Norfolk	Norwich	Rev. C. H. Townshend
	{ Can. Res. in Cath. Church of Exeter			Bp. of Exeter
Bull, John, D. D.	{ and Preb. in Cath. Ch. of York			Abp. of York
	{ to Can. in Cath. Church of Christ, Oxford			The King
	{ and to Staverton, V.	Northam.	Peterboro'	Christ Ch. Oxford
	{ Ashburton, V.			
Carey, W. Sherlock	{ with Bickington, C.	Devon	Exeter	D. & C. of Exeter
	{ and Buckland Moor, C.			
	{ to Lezant, R.	Cornwall	Exeter	Bp. of Exeter
Church, William .. Woolthorpe, R.		Lincoln	Lincoln	Duke of Rutland
Clerke, C. Carr .. { Oxford, St. Mary Magd. V.		Oxford	Oxford	Christ Ch. Oxford
	{ to Archd. of Oxford			Bp. of Oxford

Name.	Preferment.	County.	Diocese.	Patron.
Cocks, Hon. J. S. .	{ Preb. in Cath. Church of Hereford	Hereford	Hereford	Bp. of Hereford
	{ and Savage Neen, V.	Salop	Hereford	Lord Chancellor
	{ and Stoulton, P. C.	Worcest.	Worcest.	Earl Somers
Crowdy, Anthony .	{ to Preb. in Cath. Church of Worcester	Worcester	Worcester	The King
	{ King's Somborne, V.	Hants	Winchest.	Sir C. Mill, Bart.
Deane, George H. .	{ Bentley, V.	Suffolk	Norwich	Wm. Deane, Esq.
	{ to Eckington, V.	Worcest.	Worcest.	D.&C. of Westmin.
Faithful, F. . . .	Headley, R.	Surrey	Winchest.	Hon. Col. F. G. Howard
Firth, William . . .	Letcombe Bassett, R.	Berks	Salisbury	Corp. Chr. Coll. Oxf.
Goring, Charles ..	Twineham, R.	Sussex	Chichest.	Sir C. F. Goring, Bt.
Greene, W. Henry	Steppingly, R.	Beds	Lincoln	Duke of Bedford
Gully, S. T.	Berry Narbor, R.	Devon	Exeter	
Heath, Joseph . .	{ Lucton, C.	{	Hereford	{ Gov. of Lucton Sch.
	{ to Wigmore, V.			{ Bp. of Hereford
Holloway, C. . . .	{ Norwich, St. Simon, &	{	Norfolk	Norwich
	{ St. Jude, R.			
Matthews, James .	{ Fenton, V.	{	W. York	{ P. of D. & C.
	{ and Sherburn, V.			{ Cath. Ch. of York
Morgil, Crosbie ..	Chilbolton, R.	Hants	Winchest.	Bp. of Winchest.
Nairne, Charles ..	Shadoxhurst, R.	Kent	Canterb.	Lord Chancellor
Natt, John	St. Sepulchre, V.	Middlesex	London	St. John's Coll. Oxf.
Norton, W. A. . .	{ Skeulreth Cast. V.	{	Monm.	Llandaff
	{ to Eyke, R.			
Rooke, George . . .	Embleton, V.	Suffolk	Norwich	Earl Stradbroke
Rose, Henry	Brington, R.	Northum.	Durham	Merton Coll. Oxf.
Schomberg, John B.	{ Belton, R.	{	Suffolk	Norwich
	{ Chapl. in Ordinary to His Majesty			
Seymour, J. Hobart	{ and Preb. in Cath. Church of Gloucester	{	Oxford	Oxford
	{ and Preb. in Cath. Church of Lincoln			
	{ and Horley, V.			
	{ with Hornton, C.			
	{ to Northchurch, R.			
Taylor, C. D. D. .	{ Preb. in Cath. Church of Hereford	{	Hereford	Heref.
	{ and Chanc. of D. of Hereford			
	{ and Madley, V.			
	{ with Tibberton, C.			
	{ and Stanton St. Michael, V.			
Towne, Leon. E. .	{ to Almeley, V.	{	Hereford	Bp. of Hereford
	{ Utterbey, V.			
	{ to Knipton, R.			
Woodcock, E. . . .	{ Chardstock, V.	{	Dorset	{

CLERGYMEN DECEASED.

Ashfield, Charles . .	Stewkeley, V.	Bucks	Lincoln	Bp. of Oxford
Barker, F. H. . .	{ St. Alban's, St. Stephen's, V.	{	Herts	London
	{ and Northchurch, R.			
	{ and Steppingly, R.			
Brooke, T. LL.D. .	{ Avening, R.	{	Gloster	Gloster
	{ and Horton, R.			
Davies, Thomas . .	{ Carlton Scroop, R.	{	Lincoln	Lincoln
	{ and Farndon, P. C.			
Grant, John T. . .	Butterleigh, R.	Devon	Exeter	Lord Chancellor
Jones, B.	{ Gwerneyn, R.	{	Monm.	Llandaff
	{ and Saul, C.			
Kedington, Robert .	Bredfield Combust. R.	Suffolk	Norwich	Rev. H. Hasted
Powell, George . . .	Clifton, P. C.	Oxford	Dorchester	Miss Noyes
Renouard, John H. .	Orwell, R.	Camb.	Ely	Trinity Coll. Camb.
Roots, William . .	{ Woodford, V.	{	Wilts	Sarum
	{ with Wilsford, V.			

Name.	Preferment.	County.	Diocese.	Patron.
Slaney, Richard.	Kemberton, R.	Salop	Lichf.	Peter Broughton, &c.
	with Sutton Maddock, V.			
	and Penkridge, P. C.	Stafford		Lord Lyttelton
	with Coppenhall Hay, C.			
	with Dunston, C.			
	with Woodbaston, C.			

Name.	Residence or Appointment.
Lewson, Edward	Classical Profess. at E. I. Coll. Haylebury.
Myddelton, W. P.	Chapl. to Worcester Gaol.
Sanders, John Butler ..	London.
Street, T.	Lyncombe, Somerset.

UNIVERSITY INTELLIGENCE.

OXFORD.

ELECTIONS.

The Proctors elect for the ensuing year, are the Rev. Joseph Dornford, M. A. Fellow of Oriel College, and the Rev. Thomas Townson Churton, M. A. Fellow of Brasenose College.

The Rev. William Hayward Cox, M. A. Michel Fellow of Queen's College, and the Rev. John Williams, M. A. Student of Christ Church, have been nominated and approved Public Examiners in *Literis Humanioribus*.

Mr. William Traine Fortescue has been admitted Actual Fellow of New College.

In Convocation it has been agreed to accept a benefaction contained in the will of the late Mrs. Kennicott, for the foundation of two Scholarships to promote the study of Hebrew Literature.

The Examiners appointed to elect a Scholar on the foundation of Dean Ireland, have announced to the Vice-Chancellor the election of Peter Samuel Henry Payne, Scholar of Balliol College.

DEGREES CONFERRED.

BACHELOR OF MEDICINE, With Licence to practise.

John Burton, Magdalen Hall.

BACHELOR IN CIVIL LAW.

Samuel Bush Toller, Trinity Coll.

MASTERS OF ARTS.

Fuller Wenham Lewis, Christ Church.
Rev. Henry Willoughby, Lincoln Coll.
J. Barneby, Christ Church. Grand Comp.
Rev. William Tomkins, Jesus Coll.
Rev. J. H. Turbitt, Schol. of Worcester Coll.
Rev. Joseph Berry King, Exeter Coll.
John Burton, Magdalen Hall, incorporated from Trinity Coll. Dublin.
Rev. Thomas Boddington, Balliol Coll.

Rev. Robert T. Pilgrim, Trinity Coll.

BACHELORS OF ARTS.

William Cayley, Christ Church.
John Williamson, New Coll.
George Madan, Student of Christ Church.
Montagu Edmund Parker, Oriel Coll.

A Summary of the Members of the University, January, 1830 :—

	Members of Convocation.	Members on the Books.
1 University	110	218
2 Balliol	100	248
3 Merton	64	127
4 Exeter	123	288
5 Oriel	159	298
6 Queen's	164	351
7 New	66	153
8 Lincoln	67	142
9 All Souls	68	100
10 Magdalen	131	167
11 Brasenose	225	403
12 Corpus	81	132
13 Christ Church ..	442	922
14 Trinity	105	260
15 St. John's	129	219
16 Jesus	57	181
17 Wadham	83	214
18 Pembroke	84	195
19 Worcester	91	222
20 St. Mary Hall ..	41	86
21 Magdalen Hall ..	59	184
22 New Inn Hall ..	1	1
23 St. Alban Hall ..	8	43
24 St. Edmund Hall	52	105
	2510	5259
Matriculations		426
Regents		220
Determining Bachelors in Lent		282

CAMBRIDGE.

ELECTIONS.

The Rev. John Brown, M. A. one of the Seniors of Trinity College, has been elected Vice-Master of that society; and the Rev. Richard Allott, M. A. Fellow of Trinity College, a Senior of that Society, in the room of the late Rev. J. H. Renouard.

Henry Edward Vallencey, Scholar of King's College, has been admitted a Fellow of that society.

The Rev. Philip Booth, M. A. of Corpus Christi College, has been elected a Fellow of the same College on the foundation of Archbishop Parker.

Pitt Scholar.—Charles Rann Kennedy, of Trinity College, has been elected University Scholar on the Pitt foundation, vacated by the resignation of his brother, the Rev. B. H. Kennedy, Fellow of St. John's College.

GRACES.

Graces to the following effect have passed the Senate:—

To appoint a Syndicate to ascertain what funds the University has at its disposal, and that no proceedings about the Library, &c. should take place, until the Syndics had made their report.

To re-appoint a Syndicate to consider of the best means of removing the Botanic Garden; and to report to the Senate before the end of the next term.

PRIZES.

The Chancellor's gold medals for the two best proficient in classical learning among the Commencing Bachelors of Arts, have been adjudged to Christopher Wordsworth and Thomas Henry Steel, of Trinity College.

The Vice-Chancellor has given notice, that the annual Hulsean Prize, in consequence of the incumbrances on the late Mr. Hulse's estate being now removed, will in future be not less than one hundred pounds. The following is the subject for the present year:

On the Futility of Attempts to represent the Miracles recorded in Scripture, as Effects produced in the Ordinary Course of Nature.

The Dissertations must be sent in on or before the 30th of October.

The Vice-Chancellor has also given notice, that the Member's Prizes to two Bachelors of Arts, and to two Undergraduates, for the encouragement of Latin

Prose Composition, will this year be thirty guineas each, should the exercises of the candidates appear to possess superior merit. The subjects for the present year are—

For the Bachelors,

Quantum momenti ad studium rei Theologicæ promovendum, habeat literarum humaniorum cultus?

For the Undergraduates,

Quæ sit forma Poëtiæ ad Græciæ renascentis statum optime accommodata?

These exercises are to be sent in on or before the 30th of April.

It is, likewise, intended that a second Seatonian prize of forty pounds shall this year be awarded, should any poem be considered worthy of a second prize. Subject for the present year,

The Ascent of Elijah.

These Poems must be sent to the Vice-Chancellor on or before the 29th of September.

CLASSICAL TRIPOS, 1830.

First Class.

Ds. Wordsworth,	Trin.
Steel,	Trin.
Burcham,	Trin.
Merivale,	Joh.
Wilkinson,	Trin.
Lord A. Hervey,	Trin.
Tucker,	Pet.
Clarke,	Joh.
Hebert,	Trin.

Second Class.

Ds. Marsh,	Joh.
Watkins,	Emm.
Mann,	Trin.
Todd,	Trin.
Urquhart,	Magd.
Tate,	Trin.
Heath,	Trin.
Dalton,	Pemb.
Frere,	Trin.
Whitley,	Joh.
Roberts,	Trin.
Armytage,	Joh.
Baily,	Clare
Coates,	Jes.

Third Class.

Ds. Thomas,	Joh.
Myers,	Trin.
Reade,	Joh.
Simpson,	Cath.
Wood,	Trin.

A meeting of the Philosophical Society was held on Monday, Feb. 22d, the Rev. Professor Farish, one of the Vice-Presidents, being in the Chair. A paper was read by J. Challis, Esq. of Trinity College, on the integration which on certain suppositions can be effected of the general equations of the motion of fluids; and on the application of the results to the solution of various problems. Among other cases, Mr. Challis considered that of a stream of air issuing through an orifice in a plane, and flowing against a plate placed near to the orifice. It appears that the theory gives in this instance a pressure urging the plate towards the plane, such as is found to exist by experiment. A paper was also read by the Rev. L. Jenyns, on the Natter-Jack (*Bufo rubeta*) of Penant, containing an account of its habits, collected from the observation of several individuals of the species during a period of two months; and to these notices was added an enumeration of the Reptiles found in Cambridgeshire. After the meeting, Professor Henslow gave an account of the discoveries recently made with respect to *endosmose* and *exosmose*; and of the application of these principles to the explanation of the motion of the sap in plants: with some considerations on the theory for the explanation of these phenomena proposed by M. Poisson.

A meeting of the Philosophical Society was held on Monday evening, March 8th, the Rev. Professor Sedgwick, one of the Vice-Presidents, being in the chair. A communication from the Rev. C. P. N. Wilton, of St. John's College, was read, containing an account of a visit to Mount Wingen, a burning mountain in Australia. This remarkable object is about 170 miles N. W. from Sydney, in New South Wales, and exhibits several chasms in a rock of sandstone, the interior of which is of a white heat, while sulphureous

vapours rise from the openings, and their margins are studded with crystals of sulphur. Mr. Coddington explained the principle of a microscope, of a new and simple construction, which had been made according to his directions by Mr. Cary, and which he exhibited to the Society. After the Meeting, Professor Airy gave an account, illustrated by models, of the instruments which have been used at different periods and in different countries, for the purpose of measuring the altitudes of stars. He described particularly the Zenith Sector, the Quadrant, the Repeating Circle, the great declination circles of Troughton, and the circle of Reichenbach's construction; and instituted a comparison between the two last, as the declination instruments which at present are principally used in European observatories.

DEGREES CONFERRED.

HONORARY MASTER OF ARTS.

Lord Arthur Charles Hervey, Trin. Coll.

BACHELOR IN DIVINITY.

Rev. Frederick Parry, St. John's Coll.

MASTERS OF ARTS.

Edward Carlton Cumberbatch, Trin. Coll.

Rev. J. C. Warren, Sidney Coll. (Comp.)

Joseph Place, St. John's Coll.

BACHELORS OF ARTS.

Henry H. Luscombe, Clare Hall.

William Cook Charriere, Christ Coll.

Thomas Sunderland, Trinity Coll.

John Mitchell Kemble, Trinity Coll.

Thomas Greenwood, Trinity Coll.

Edward Vaux, Trinity Coll.

Samuel Shield, St. John's Coll.

William Bryan Killock, St. Peter's Coll.

John Wyld, Corpus Christi Coll.

Francis B. Briggs, Queen's Coll.

George Harrison, Catharine Hall.

Henry John Whitfield, Magdalene Coll.

NOTICES TO CORRESPONDENTS.

We shall have much pleasure in attending to the request of "E. B." His former MSS. we never saw.

"Scrutator" and "U. Y." have been received.

Many thanks to "F."

"Rusticus" is under consideration.

The subject to which "A. T. R." alludes shall not be forgotten. "C. A. R." came too late.

ERRATUM.—At p. 195, line 3, to the word "Archduchess" add "Charles."